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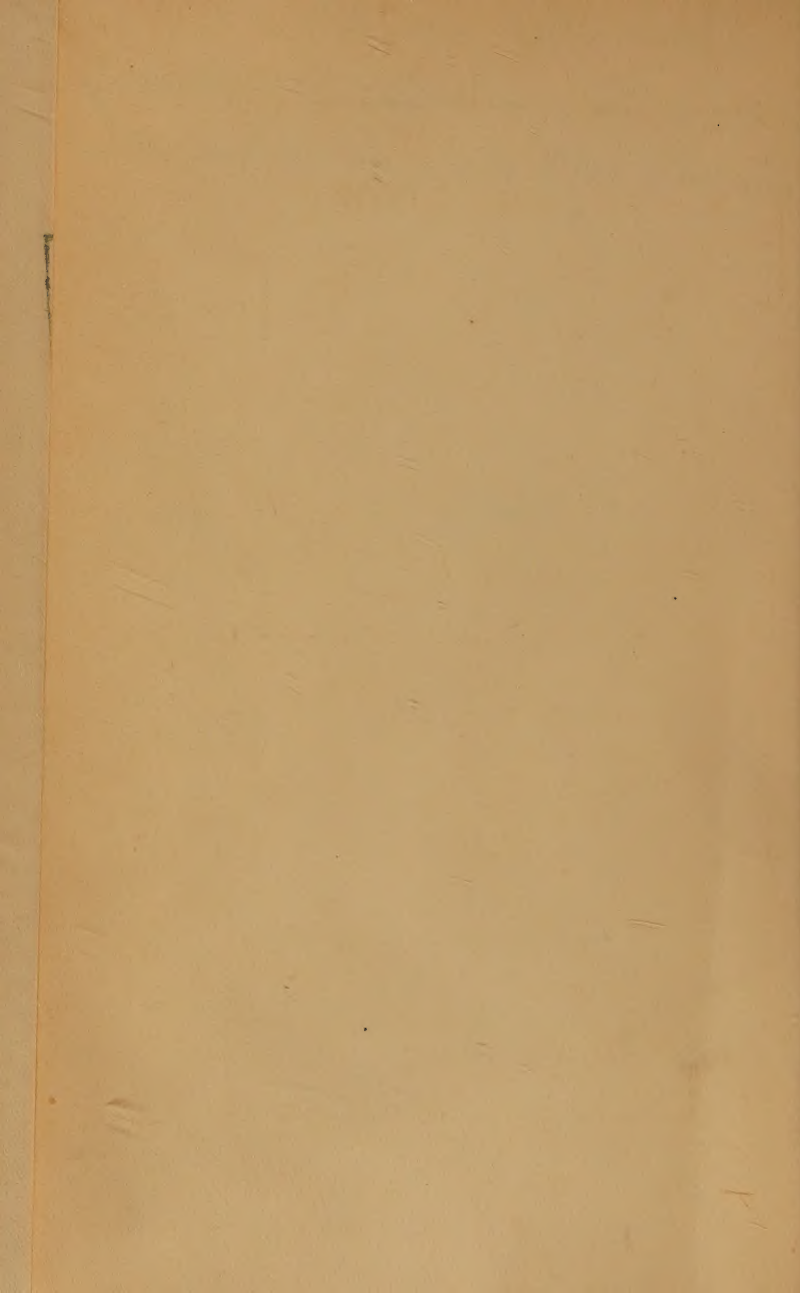
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Christian Endeavor Society
Turtle Lake, Wisconsin



Clean and Strong

A Book for Young Men

By
E. A. KING
and
F. B. MEYER

"Keep thy heart above all that thou guardest,
For out of it are the issues of life."

—SOLOMON.



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Introduction

AT first thought it may seem that a new book on personal purity is not called for, and that the many excellent treatises on this subject which have recently come from the press sufficiently cover the ground. But further consideration will show that, many and excellent as they are, there is room for just such a book as this, by just such authors as these.

Here is a subject of vital importance to every youth in the country, and a hundred volumes from different standpoints, if written wisely and judiciously, would scarcely satisfy the demand, or at least the need, for literature of this sort. Every year boys are graduating by the million into young manhood, and all these millions should have such information, warning, and encouragement as are here contained to keep heart and life clean and pure.

Moreover, this book, within comparatively small compass, tells all on this subject that a boy and a young man and



even a man in middle life should know about these matters.

The peculiar fitness of the authors of this book for their task will not be questioned.

Rev. Frederick Brotherton Meyer, who writes the chapters that deal particularly with the more spiritual and religious side of the subject, is known, the world around, as perhaps the wisest and most beloved adviser of young men who lives to-day.

The great church in London, of which until recently he has been the pastor, was under his leadership a perfect beehive of activity. Especially did young men and women flock to his ministry to be cheered, guided, and inspired by his earnest and loving words. There and in his previous ministry he knew all classes of people, all forms of life. His ministrations touched the slums and the abode of royalty, the hovel and the palace. Especially does he know young people, their sins, their follies, their temptations, their aspirations, their triumphs, as few men have known them.

In his wide ministry of the last few years, which has reached every continent and extended into all the world, he has



learned constantly more and more about young men, the adversaries that assail them, the motives that appeal to them, the strength and victory that may be theirs. As president of the British Christian Endeavor Union he was particularly beloved by the young people of Great Britain. Few men wield a pen that is so graphic and versatile, or that has been used so often for the uplift of humanity. This is abundantly proved by the scores of books that have issued from his pen, and that make him the favorite author of the Christian people of to-day.

His books for young people have been particularly blessed of the Master. Never, I believe, has he used his pen with greater effect or more wisely than in the chapters of this volume which he has written.

Rev. E. A. King, the other joint author of this volume, has also peculiar qualifications for his task. He, too, has lived much among young people and has worked much for them. A successful pastor in Ohio and in Washington, the president for two years of the Ohio Christian Endeavor Union, a young man among young men, he, too, has known their dangers and their needs as compara-



tively few men have known them. He has also given especial attention to the subjects of which this book treats, and has been peculiarly successful in enforcing its truths upon his own young people, and in writing on this theme for others.

For this he was fitted by his special studies in the International Y. M. C. A. Training School at Springfield, Mass., where he received the unusual degree of "Bachelor of Humanics," conferred in recognition of this kind of work and of an important thesis on the Institutional Church. He has also been a physical director, and thus gained valuable practical knowledge of one side of his subject.

He tells me that what he has written is the result of fourteen years of study and observation, and that he has read almost everything on the subject. He has in this book emphasized a few things that have been only briefly touched upon in other books, but that are vital and need special emphasis.

The purpose that he has kept in mind all the way through is to tell the *truth*, and to tell it in such a frank, fair, and generous manner that the young man who reads it will realize that it *is* fair, and will give it consideration.



He tells me also that he has tried to inject into every word a spirit of optimism, of hope and confidence, so that when the young man finishes reading he will feel like beginning, then and there, to live the noblest life possible.

For this reason he has tried to keep the merely physical, medical, pathological side of the subject in the background, and the moral, hygienic, psychological side uppermost.

I cannot do better than close this brief introduction with Mr. King's own words, which express his purpose in writing his portion of this book :—

“ Every young man is interested in the subject of sex because so little is said of it by parents and teachers, and because in the world about him he meets with so much that is impure, suggestive, and vulgar. Furthermore, he has some sort of sexual experience ; and, being ignorant of the physiology of the sex life, he often finds himself in a very uncomfortable position. Ignorance on the one hand, and conscienceless quacks on the other, make life miserable for at least a time.

“ Young men need help along these lines, and it is the purpose of my chapters to explain the significance of sex in



human life, and to acquaint the reader with those mental and physical laws which will enable him to maintain a fully developed virility, and at the same time live a morally and physically clean life.

“There need be nothing immodest or improper in a discussion of generation, and we may well believe that a function so marvellous is as sacred a theme to talk or write about as any that can engage the mind of man.

“Out of my own study, experience, and observation I have written as an older man might counsel his younger brother, or as a father might instruct his son, to the end that every one of you may become clean men, noble, pure, and true.”

These words, I believe, express the unselfish purpose of both authors in giving to the world this most worthy book.

FRANCIS E. CLARK.

Boston, Mass.

Clean and Strong

Part I

The Mental and Physical Side of the Problem

BY E. A. KING

I

THE PLACE OF SEX IN LIFE

"Sex is elemental, psychical, and altruistic. It appears to be the root of which the whole spiritual love-life is the flowering and fruitage."—*Luther H. Gulick, M. D.*

WHEN the Creator evolved mankind from the dust of the earth, He made man incomplete in himself, and woman incomplete in herself; but the two joined are the complements of each other.

To man is given a nature that is predominatingly masculine, and to woman are given certain distinctively feminine characteristics. In all of the animate creation there is a general recognition of this fact of sexual differentiation. The trees, flowers, and animals all bear this

peculiar characteristic. Male and female are the names given to them, and these names convey the idea of sex.

The man is tall, erect, broad-shouldered, strong-muscled, and coarse-skinned; while the woman is of medium height, erect, narrow-shouldered, broad-hipped, soft and graceful in muscular form, with fine, soft, and delicate skin. The man's voice is strong, deep, and gruff; the woman's is as strong, but more highly pitched, melodious, and endearing. Every normal person born into the world is either a male or a female, bearing in some degree these characteristics.

When the baby boy and girl come to their earthly home, they find themselves very much alike. They are unconscious of their physical differences, and happily so. They eat together, play together, sleep together, and are dressed and treated alike. They resemble little animals, growing up together happy and contented.

This beautiful child-life continues until the first physical and psychical change in their natures. The boy dons his trousers and drops his dolls, turns his back on his sister's fun, and seeks with eager glee boyish games and mannish dignity.

The girl dons her skirts and waists, braids her hair down her back, picks up the neglected dolls her brother has thrown down, and seeks girlish games and womanly grace. She finds her joy in imitating her mother in household duties and cares.

The boy is a miniature man ; the girl, a matronly little woman. Their childhood associations now begin to change : the boy seeks the companionship of boys ; the girl, the friendship of girls.

Soon another change is ushered in. Strange and curious thoughts are beginning to agitate their developing minds. The power of reflection gradually develops. Frequently, during these days, they sit alone or walk alone brooding and dreaming of the past, the present, and the future. Extraordinary changes are taking place within them.

The boy discovers that his skin, once so soft and delicate, is growing coarser, and on the surface short hairs are beginning to grow. He feels peculiar pains in his bones and muscles. His voice, once so sweet and melodious, now begins to change and occasionally fails him at critical intervals, and he is embarrassed and ashamed.

A new activity is now felt in those organs of sex that have been all this long time lying dormant. He finds himself subject to strange thoughts, dreams and passions.

He looks at his sister. She, too, is passing through a similar transformation. Her skin grows finer and smoother; her form develops into lines of grace and beauty; and her voice becomes higher and sweeter. She, too, dreams and meditates. She acts oddly at times, embarrassed and retiring, and both wonder what it all means.

This is the period of crisis in the child's life, and it is just at this period he needs the wise, tender, and loving tact of Christian parents to guide him through and over it into pure and noble manhood.

This is the age of puberty. Every boy must pass through it in order to become a man, and every girl must endure it in order to become a woman. It is the rounding out and the completing of those processes of sex that make a boy a man, and a girl a woman.

No normal man has yet pictured to himself a future without dreaming of a home of his own in which there is a wife and mother with a family of children

growing up around them. He thinks of his wife as a life companion, a helpmeet, and a comrade.

No stain of selfish sensuality poisons his mind or abides in his breast, but that home will always remain incomplete until his dream comes true. If denied this great joy and comfort of parenthood, there are other compensations, but none quite equal to the real fulfilment of this evident purpose of marriage.

How can any man think evil of such a holy function? How can a woman sell her God-given virtue for gold, or a man trample God's greatest and most sacred gift in the mud and slime of shameless sensuality? Motherhood, one may almost say, is divinity clothed in humanity sufficiently glorified to make angels envious.

This power of sex is in every fibre of the constitution. It is God-given, it is sacred, and the man that consciously defiles himself with sensuality and impurity sins not only against God, but against himself and his own best interests.

The influence of sex is far-reaching. It is practically the centre of much we meet with in life that is helpful and ennobling. The power of sex draws or re-

pels individuals and sways society. The consciousness of a well-developed virility puts confidence, hope, and courage into every nerve. A weak, undeveloped, or excessively drained sexual system incapacitates the individual, and he becomes overwhelmed by a gloomy and despondent mind. The "ginger" of his life is gone; the physical foundations of hope, courage, and determination are impaired.

II

THE MIND AND SEX

"Can we, by means of the mind, by our moral deportment, escape illness, prevent certain inborn functional troubles, diminish or suppress those which already exist? To this question I boldly answer, 'Yes.'"—*Paul Dubois, M. D.*

THE generative system is so closely connected with the thought-realm that often the least suggestion of sexual matters will send the blood surging through the pelvic region, and by the same power of mind the course of the blood may be checked and diverted to some other part of the body. Right thinking, therefore, has a great deal to do with the living of a clean life.

The mind is so constituted that one cannot stop thinking. He can think about many different things, and may turn his attention from one object to another, *but in no sense can he stop thinking.* Even in sleep the mind is active, but not under the guiding motive power of the will. Dreams, therefore, are usually dislocated, confused, and in-

coherent, though there is a vast range of difference.

Into this constantly active thought-realm there come during waking hours certain impulses, feelings, and desires. Many are involuntary. Memories of acts, scenes, and sayings which have never been effaced from the subconscious mind appear and disappear. The personality of the man watches over them, as it were, observes and approves or disapproves of them as they come and go.

When a thought comes into his mind that he does not care to cherish, he may bring his will-power into play, and banish the intruder from his mind. This is not done, however, by concentrating his mind upon the thought he wishes to drive away, but by centring his mind with tremendous emphasis upon some other thought, stronger and better. If this new thought is of sufficiently absorbing interest, he will soon find himself engrossed in it so completely that the undesirable suggestion will gradually fade away. In this way a man may *learn* to overcome evil thought and suggestions of every kind, and by the use of this mental law become the master of himself.

There is no more important fact for a young man to know about himself than this: *to drive away any particular thought from the mind one must forcibly centre his attention on some other thought.* Such a conscious use of the will affects the mind very much as the sharp, quick, telling stroke of a whip affects a tired horse. It startles and arouses him from his lazy loping, and spurs him suddenly into a smart gallop. Or, put in another way, as Dr. Paul Dubois says, a man with a severe toothache upon entering the dentist's office suddenly discovers that his toothache has disappeared. The new surroundings, the odor of medicine, and the feeling of dread drive the sense of pain entirely from the mind.

This means that a young man that wishes to become the master of himself and keep his "lower nature" under, must begin at once to form right habits of thought, to fill his mind with good suggestions, and create a cleaner moral atmosphere about himself.

If a man is troubled with lascivious thoughts during his waking hours, and bothered with impure dreams at night, he has a hard fight ahead to clear the way; *but it can be done*, in almost every

case, by the vigorous application of the laws of mental life, and by harmonious and simultaneous hygienic living.

There is no value in holding in mind the fact of the evil condition into which a man has fallen. I have had many young men tell me that it is no use to put up the fight for purity. They seemed to think that they were as bad as they could be, and no amount of determination to live right, or effort to think clean thoughts, availed. Yet many of these same men, after a few years of trying, have found themselves gradually growing into a new world of light, love, and freedom.

If a man is going to win the fight for character, he must strike out boldly along a new line. He needs to shake himself from the old, evil companions, and avoid the old haunts. But this *alone* will do little or nothing. He must become absorbed in some ennobling and controlling purpose in life. He must fill every spare moment with useful service or healthful recreation, striving all the while to accomplish some worthy object. New and better acquaintances are to be formed, and enlistment in some useful society may furnish an avenue of service

for the newer impulses and the higher resolves.

As in the past the old acquaintances were *gradually* made, and the old habits were *slowly* formed, so now with patience and great courage life must be started over again. Let the young man reach out after all that is high and noble, true and pure. Gradually the mind will become habituated to good impulses, and the bad will be crowded out.

It is a fact of experience that by living thus strenuously the procreative energy may be very largely withdrawn from the sex-function and transmuted into physical strength and mental power. The habit of diligent observation and forced attention, coupled with hard study and vigorous thinking, will attract the creative forces to the brain and increase mental acumen.

If a man will throw himself into the higher life and live strenuously and abstemiously, taking good care of his body, he will be bothered very little with sexual matters. Sensual things will gravitate to their own sphere, and the man will live on for the remainder of his life joyously free from sexual fret or worry.

The following methods of training the

mind may be of some help to those that have difficulty in controlling their thoughts:

It may be that the young man who is making the fight for a clean mind has experienced some thrilling adventure or has passed safely through some great danger. Let him write on a few small cards a few catchwords calculated to bring these events clearly before his mind. These cards may be kept in his pocket. Now when the sexual equilibrium is disturbed and passion begins to get the upper hand, let the cards be brought into play and the memory will quickly recall the exciting event, and the attention will soon be riveted upon *that* and the evil suggestion forgotten and the passion overcome.

After the mind has become used to such management by the will, this remarkable feat may be performed by simply forcing the mind to *attend* to any interesting or diverting thought or occupation without the use of any external medium.

It is also very helpful to start the day with selected and inspiring thoughts. It would be a most excellent habit to have within easy reach, early in the morning,

a book of choice, short selections, say one for each day, to be read before leaving one's room, or while waiting for breakfast, or even during the noon hour. Thus a man may go out into the world to his daily work with his mind charged against the common and the unclean.¹

It may be well to remark right here that it is a fatal mistake to hold the troublesome thought of impurity in the mind for any length of time. It is a mistake even to do so in prayer, for to hold the thought consciously in the mind is to give it prominence and aid its perpetuation.

It is proper and wholly right to pray for those things that will lead one out of the "Slough of Despond" and trustingly to cast one's anxiety upon the Eternal Will, and when this is actually done to go forth from prayer with confident hope of success. A friend of mine has for years been living a vigorous and successful life in the light of this inspiring motto: "Certainty of victory wins battles before they are fought." This is the faith that cures, the wholesome thought that heals, the assurance that conquers.

¹ See page 89.

III

THE USE OF LEISURE HOURS

"Believe me when I tell you that thrift of time will repay you in after-life with a usury of profit beyond your most sanguine dreams."—*W. E. Gladstone.*

NO young man who has seen even a little of the world will doubt the truth of the statement that the great majority of young men that go to the bad are ruined after supper. This is merely another way of saying that the crisis in the lives of most young men is during their leisure hours. Temptations to all kinds of evil come when men are off duty, when their minds are unattached.

It is comparatively easy to keep the mind clear of all improper thoughts or suggestions when engaged in absorbing labor; but when the day is over, and supper ended, the man is free to go where and do what he pleases.

During the evening hours acquaintances are made and friendships are formed. As one has said, these leisure hours are before us to be squandered in soul-damning dissipation, or redeemed by

useful study and wholesome recreation. The whole character and career of a man very often depend upon the way in which he spends his leisure hours.

The most sensible way for a young man to make the best of his time and the most of himself is to resolve boldly and positively that he will use every moment of his leisure time as an opportunity for personal development, Christian service, and the cultivation of the graces of manliness. There are to-day thousands of men, occupying highly remunerative positions, that have educated and trained themselves for their life-work by taking advantage of their leisure hours.

No less an authority than the Hon. Carroll D. Wright, formerly United States Commissioner of Labor, has said, "The men who achieve the highest success are those not particularly favored by influential friends, but who have carefully qualified themselves in the technical knowledge of their chosen vocation." This is the experience of all that have had any practical experience in business life.

Money, position, and influence are as nothing compared with brains, energy, and perseverance. When a young man

has chosen his life-work, let him make up his mind that he will do it better than anybody else; that is the underlying secret of all true success.

In almost every city of any size in this country there may be found branches of the Young Men's Christian Association. Usually the Association offers helpful and profitable opportunities for using one's leisure time. It provides reading and social rooms, gymnasium and baths, lecture courses, educational classes, and religious instruction. The general secretary and the physical director are usually men trained for their work, and they desire to be friendly and helpful to every young man who will do his part toward encouraging such a relationship.

The physical director especially ought to be able to help every struggling young man that needs counsel and advice along the lines of which this book treats. Here, then, in this manly, stimulating environment, a young man may widen his acquaintance, broaden his interests, improve his mind, and find some opportunity to serve his fellow men.

The one thing a young man must avoid is idleness. It is the breeder of all

kinds of evil influences. Suggestions spring up from his subconscious mind, memories of sights and scenes, of vulgar conversations, and suggestions of evil which he thought he had long ago forgotten.

Therefore every young man should have a hobby, and during the period between fourteen and twenty, at least, he ought to ride it hard. This will fill every spare moment with healthful activity, and during the habit-forming period will tend to encourage robust and wholesome thinking, leaving the sexual nature to develop naturally and unconsciously.

"Thank God every morning, when you get up, that you have something to do that day which must be done whether you like it or not. Being forced to work and forced to do your best will breed in you a hundred virtues which the idle never know."—*Charles Kingsley.*

IV

THE AWAKENING OF THE SEXUAL NATURE AND CONSEQUENT DANGERS

“It is will alone that matters,
Will alone that makes or breaks;
Will that no distraction scatters,
And that no resistance shakes.”

SOMEWHERE around the age of fourteen the sexual instinct begins to manifest its presence. The generative organs increase in size and become unduly agitated when the mind is directed to them. It is not infrequently the case that the organs themselves are irritated and mechanically aroused without any conscious effort on the part of the youth.

So delicately and sensitively nerved is this generative mechanism that the uninstructed boy may not be the master of himself at all. The sensitive sexual nerves are easily aroused, and not infrequently is there considerable temporary pleasure connected with the experience. Herein lies the danger. The orgasmic thrill is a subtle, progressive allurements, and when once experienced is likely to be repeated.

This is what constitutes the temptation to masturbation, or self-abuse, considered here under the general thought of youthful indiscretion. There is no habit quite like it among men. The desire to reproduce the pleasurable nervous excitement leads to frequent indulgence. At first the boy may think he is enjoying a secret pleasure, and may feel no sense of shame or remorse ; but it is not long before he is conscious of doing wrong.

If he is especially sensitive, he may become melancholy and morbid. A feeling of lassitude generally follows the act, if not in the early stages of indulgence, then later, and the whole tone of his body is lowered. The feelings of bashfulness, timidity, seclusiveness, and absent-mindedness which come over the youth at this period of his life may not in the least be connected with the physical act of masturbation. These feelings are characteristic of the period of puberty, and may be experienced by a boy who has not as yet masturbated. The pimply face which is so often seen at this age may not be connected with this habit. There are few, if any, external marks which may be considered

infallible signs of self-abuse. It is not wise to pass judgment upon any boy, because there may be other causes which account for the symptoms which in times past have been considered as a sure index to the habit.

This practice may continue for a considerable time without exhibiting any suspicious external symptoms, but the excessive practice of the habit, just as the excessive indulgence in the marital relation, will sooner or later work its deleterious effect upon the nervous system. Little by little the desire to masturbate increases and the victim is seductively drawn on into a shameful and vulgar slavery.

Not all young masturbators feel this way about it, but when they come to fully realize that the continuance of the vile practice makes them inferior men, saps their spiritual natures, lowers the general tone of the system, and retards their chances of success they surely ought to have sense enough to quit at once. The habit is a vulgar one which no decent young fellow will wilfully continue when he realizes how degrading it really is. If the youth continues to abuse himself, however, there are likely

to develop numerous harmful results which later on may contribute to a nervous breakdown.

This indulgence may continue, however, until the boy, grown to young manhood, becomes thoroughly conscious of his degradation, and decides to stop, but finds himself a slave to the humiliating habit, the pleasure of which has now largely disappeared.

He may struggle on for months or even years, trying to break away from it, or, his fighting power being depleted and his will weak, he may become reckless and vicious.

The habit is very common. There are few who do not at some time practise it, but there are not many who indulge in it from deliberate choice. They are inducted into its secrets by older boys and vicious men. Many learn of the sexual life at school for the first time.

The habit fastens itself upon one with a terrible grasp, and it is one of the hardest things to overcome. Adult men, apparently of deep religious tendencies, have told me that they had been able to overcome every other habit but this one! On the other hand, however, hundreds of men, as soon as the

folly and the dangers of such a life dawned upon them, have broken the habit, and are now *free* and happy.

Young men should know that such indiscretion is often induced by abnormal inherited sensual tendencies. Sometimes impure blood, breaking out in skin-eruptions near the private parts, leads the child or youth to relieve himself by scratching, and in this way sexual excitement is aroused, and when once fully aroused, the experience is wilfully repeated. Chafing, also, caused by ill-fitting clothing, often leads to the same result.

There are other external causes, and it is safe to say that many boys would never begin this vulgar habit if they were properly bathed, clothed, fed, and instructed by their parents during the developing years of puberty. Young men, therefore, that find themselves unwilling victims of this habit need not condemn themselves too severely.

One of the evil results of self-abuse is the mechanical and oft-repeated excitement of the whole sexual tract, and, after puberty, the forcible drain it makes on the secreted semen.

The shock to the nervous system is more serious than the loss of semen ;

both are enervating. After a time the nervous centres become so weak that the orgasm may be brought on by a sensual thought. Though some men indulge in this form of indiscretion, thinking they are not guilty of the other, the practice is really worse, for it reveals a degenerated moral as well as physical condition.

Another possible after-result of masturbation is the excessive involuntary seminal emission which is the source of so much mental anxiety as well as physical injury.

The habit is degrading, and no young man who continues it can expect to live a noble, useful, and successful life. It is one of those detestable habits that defile manhood and weaken the sense of self-respect. It should be given up at once! One should seek to break the shackles that bind him and be free.

One may need to struggle for a long time, but he should not become discouraged, for any man who is seriously in earnest and will make the fight *may surely* overcome. Many a young man will find real help in the thoughts suggested by John Boyle O'Reilly in his illuminating poem:

“ ‘ How shall I a habit break ? ’
As you did that habit make.
As you gathered, you must lose,
As you yielded, now refuse ;
Thread by thread the strands we twist,
Till they bind us, neck and wrist ;
Thread by thread the patient hand
Must untwine, ere free we stand.

“ But remember, as we try,
Lighter every task goes by ;
Wading in, the stream grows deep
Toward the centre’s downward sweep,
Backward turn, each step ashore
Shallower is than that before.

“ Ah, the precious years we waste
Levelling what we raised in haste,
Doing what must be undone,
Ere content or love be won !
First across the gulf we cast
Kite-borne threads, till lines are passed,
And habit builds the bridge at last ! ”

What is needed most in overcoming this habit is a strong determination to stop the practice at once, and the formation of a noble purpose which is sufficient to absorb one’s whole attention. Many hundreds of men have quit the habit and are now strong, manly men.

It is necessary to summon all the will-power of which a man is capable, and if he remember that there is no such thing as failure to the man who is sure of victory, he will finally conquer.

“ There is no thing we cannot overcome ;
Say not thy evil instinct is inherited,
Or that some trait inborn makes thy whole life
forlorn,
And calls down punishment that is not merited.

“ Back of thy parents and grandparents lies
The great Eternal Will ! that, too, is thine
Inheritance,—strong, beautiful, divine ;
Sure lever of success for one who tries.”

A few general helps right here may not be out of place, but the reader will find more extended help on page 114 of this book.

One should not retire until he is thoroughly fatigued, and as soon as he awakens in the morning he should rise and dress. The bowels should be kept regular, and before retiring all excretory matter should be expelled. One should take plenty of exercise, should bathe often, and if possible sleep alone. Excessive use of meats, pastry, and highly seasoned foods must be given up, and all use of tobacco and liquors avoided. There is no medicine for this condition so good as an abundance of healthy employment, a mind absorbed in some noble enterprise, and a well-trained will to carry out these suggestions.

V

UNCHASTE STORIES

"I ask you to remember that you cannot retain your self-respect if you are loose and foul of tongue; that a man who is to lead a clean and honorable life must inevitably suffer if his speech likewise is not clean and honorable."—*Theodore Roosevelt.*

THERE seems to be something fascinating about the telling or the listening to a vulgar story. No doubt it is because such things are usually told in secret, away from the presence of women, and with a sense of mysteriousness that wins the youth's attention. No doubt, also, the young, untutored man becomes interested in them because they deal chiefly with the vagaries of sex.

Many a man has fallen into the habit of telling such stories for the sake of the attention he may win and the laugh he may provoke, without for a moment thinking of the evil he is doing.

There is, however, such a close connection between the mind and the sexual organs that the relating of such stories becomes disastrous to pure living. Listening to them is degrading enough, but the man who tells one starts a train of

thought that is in danger of contaminating thousands of lives.

“You never can tell what your thoughts will do
In bringing you hate or love,
For thoughts are things, and their airy wings
Are swift as a carrier-dove.
They follow the law of the universe ;
Each thing must create its kind ;
And they speed o’er the track to bring you back
Whatever went out from your mind.”

Scores of men have told me that such vulgar stories as they heard and told in youth so burned into their memories that years afterward these loathsome imaginations interfered with their attempts to live purely.

When one knows that his thought-life affects his physical nature, he begins to realize how lascivious thinking tends to sexual excitement, and he should understand that indulgence in unchaste story-telling is incompatible with pure living.

A young man should seek to keep his mind clean. He can, therefore, have nothing in common with the man who would besmirch his soul with a “smutty” story.

“Deliberately rebuke the man who starts to tell a filthy story in your presence, by turning on your heel.

"Such a corruptionist has no more right to steal your pure thoughts than to put his hand into your pocket and take your money.

"These retailers of filth are whited sepulchres—clean on the outside, but inwardly filled with dead men's bones. They are debauchers of clean minds, robbers of purity.

"You should never permit yourself to listen to an improper story, a story you would not care to repeat to your mother or your sister. The filthy suggestiveness will soak into your memory as spilled ink soaks into blotting-paper.

"Allow no man to drag your mind through a sewer. Do you know, there is many a man that would sacrifice much to-day to be able to wipe from his memory some of the things he listened to when a boy?

"The man that will deliberately repeat a vile story in the presence of a youth deserves no respect. He is an incarnate devil of meanness. He is daubing a coarse picture on clean walls. No gentleman will tell a story he could not tell in the presence of ladies.

"Do you remember what General Grant said to the officer that began to tell a story, remarking, 'There are no ladies present,' whereupon the silent soldier quickly retorted, 'There are gentlemen present.'

"Keep your minds unsullied. A foul

suggestion may harden into a habit of thought that will lead you far astray. Keep clean inside.

“It is more a matter of importance that you should keep the dirt off your soul than to keep it off your clothes.”

VI

THE QUACK DOCTOR AND THE SEMINAL EMISSION

"To make a man believe that he has spermatorrhœa, when he only has prostatorrhœa, is a crime."—*C. S. Carr, M. D.*

OF all the sexual experiences that first come to young men, the seminal emission is the most disturbing and perplexing. This whitish, viscid fluid which issues from the generative organs is called semen. It is composed of elements from the glands along the urethral canal, and its chief purpose is to float the male fertilizing germs known as the spermatozoa, which are secreted by the testes.

The spermatozoa are the male seed. Seen with the microscope they are rapidly moving bodies, each containing a flattened cell with a tail or cilium. They are about one five-hundredth of an inch in length. Their mission is to permeate the female ovum, through the act of coitus, and impregnate it, and thus cause a new human being to be brought into the world. This seed in man corresponds

to the pollen in the plant or flower, and for this reason is vital and precious, though nature has provided in abundance an unusual supply here, the same as in the realm of other seeds.

Some physiologists¹ believe that the *testes* secrete their special contribution to the seminal fluid only under vigorous sexual excitement, that the *seminal vesicles* are the glands² which secrete constantly, fill up, and periodically discharge. It is further believed by some that in addition to the external secretion of spermatozoa the testes secrete internally when excited by subconscious stimulation. In the latter case there is no external, physical expression through the sex organs. The substance thus secreted is said to be *spermin*, which is wholly absorbed into the system by the lymphatics, thus enhancing the nutrition of the whole body. The sum total of this process results, in some way yet undetermined, in producing that peculiar and distinguishing characteristic of well-sexed men called virility or sexual tone.

¹ Winfield S. Hall, Ph. D., M. D., in "The Biology, Physiology, and Sociology of Reproduction, also Sexual Hygiene," 1907.

² Tigerstedt's "Text-book of Physiology" (Murlin), 1906.

This is the subtle sexual force to which I have referred in the first chapter.

According to this physiological theory the real emission of semen originates chiefly with the seminal vesicles instead of the testes. It has usually been considered that the secreted spermatozoa from the testes were stored in the seminal vesicles ready to be ejaculated when desired for the purposes of procreation, or until expelled by an involuntary seminal emission, or through mechanical manipulation as in masturbation. According to this newer theory, however, the spermatozoa, after being liberated from the testes, would find lodgment in the upper slightly dilated end of the vas deferens just behind the bladder between it and the seminal vesicles. The contention of this theory is that the involuntary seminal emission is not to any considerable extent a wasting of the vital life germ, but only the natural overflow of a second-rate fluid. It is only when sexual excitement is at its height that all of the elements of procreation are present in the semen.

Whatever the exact truth concerning this theory may be, it still holds true that when the seminal vesicles are full

and distended, whether of spermatozoa or local secretions, especially if the bladder is full of urine and the rectum filled with hard fæces, the fluid is liable to be forcibly expelled through the urinary passage. This overflow is called a seminal emission.

This flow of seminal fluid may occur at night without the knowledge of the youth, leaving, as its only trace, a stain upon his linen. This experience is called a nocturnal emission. It may also occur unconsciously as the result of an amorous dream, though, in such cases, the victim usually awakens in time to feel the nervous thrill which in such cases accompanies the discharge.

The involuntary loss of semen and the consequent temporary weakness which sometimes follows it are often the cause of much imaginary trouble. Such discharges are often more frequent in those who have masturbated considerably, and who have permitted themselves to drift into impure ways of thinking. Yet it is true that they come more or less frequently to men of good habits and wholesome thinking. They also come to married men whose marital relations are curtailed or are abstemiously indulged.

It is because the youth is uninformed and uninstructed as to what he should expect at this particular period of his physical development that he is unprepared, and, therefore, becomes seriously alarmed. He worries over the re-occurrence of the emission. The more he broods over his condition, the more emissions he will have. The more he thinks about them, worries over them, or reads quack doctors' literature, the more discharges he will have, and the worse he will become in general health.

Mental agitation over such physical condition interferes with digestion. Temporary indigestion leads to chronic dyspepsia, and to many symptoms, more or less imaginary, until the victim becomes a morbid, melancholy wreck. It is not uncommon for thoughts of suicide to come to a person in this condition.

Upon such young men as these the wily quack doctor plies his nefarious trade at the ignorant boy's expense. He works upon the young man's fears, and tries to make him believe he is suffering from a dread disease which is gradually sapping his very life.

This business is carried on through

the newspapers and by means of circulars and booklets distributed freely throughout every town and city in the country, or directly through the mail. The newspapers carry large advertisements of men and institutions which promise remarkable cures. Some of them are headed, "Lost Manhood Restored," "Men, Act Now; Delay is Dangerous," or "I Cure Men," etc.

In these circulars the so-called doctors attempt to explain the nature of the young man's trouble, and, providing him with a medical symptom blank, they practically win him over to the conviction that he *is* diseased, and by a sort of mental suggestion frighten him into mailing to them a statement of his case. Once in their hands, these sharks use every means of diplomacy to strip the young victim of his money, inducing him to believe that he can, by the use of their medicines, be completely cured.

Just here let me emphatically say that most of what is written in these quack-doctor medicine pamphlets about sexual troubles of one sort and another is not true to fact. There is usually just enough truth in them to accord with the young man's experience, and thus subtly win

his confidence at a critical time when he needs some one in whom to confide. They are usually psychologically written, and calculated to make a tremendously strong appeal to the adolescent.

In some of our largest cities there are "museums" for men only, conducted by these quacks for the sole purpose of luring boys and young men into the meshes of their nets. These so-called exhibitions are arranged in scientific sequence, so that the visitor passes easily and naturally through a mass of wax figures of general anatomical interest until he reaches the most private and ghastly section where there are exposed to view wax representations of normal and abnormal conditions of the male and female generative organs. Most of the diseases of sex are here represented, and any sane young man, who visits such a display and really comprehends that he is gazing upon the fruits of "wild oat" sowing, *may* learn a wholesome lesson that will last him for life.

It is not uncommon for an agent of the physician to distribute to the visitors catalogues, pamphlets, and other reading-matter calculated to arouse in the young fellow's mind anxious queries about dis-

ease. The entrance to the "doctor's" office is in close proximity to this section of the exhibit, and it is a foregone conclusion that some of the visitors will apply for free examination and consultation before leaving the building.

It is hardly necessary to relate cases which prove that young men are actually caught and fleeced by these quacks. Thousands of dollars every year are handed over to this class of fakers by young men that know no better, and are suffering for lack of knowledge.

Not long ago that noted lecturer to men, Lyman Beecher Sperry, M. D., told me of a young man that came to him at the close of one of his lectures. He told the doctor that his lecture had saved him a large sum of money, because he had already prepared to begin treatment for a "disease" which, according to the doctor, was no disease at all.

I have had men relate similar experiences to me, sometimes after they have spent from fifty to one hundred dollars on some rascallion of a specialist on diseases of men.

So-called spermatorrhœa is the disease which the quack medical man delights to treat. Spermatorrhœa is, in itself, when

it does occur, an annoying and serious drain upon the system. It is "an abnormally frequent involuntary emission of semen without compulsion." But it is, really, a rare disease. Most of the supposed cases of spermatorrhœa are nothing but false spermatorrhœa or prostatorrhœa.

This diseased condition is a symptom of the inflammation of the deep urethra, and is known as deep urethritis. From this inflamed area exudes a ropy muco-serum that is often ignorantly regarded as a discharge of semen. The loss of this fluid has no real connection with seminal weakness, though it is frequently associated with it.

A noted physician of large experience informs me that for a period of eight years, in which he was constantly making microscopical examinations of urinary sediments, he has not a half-dozen times found spermatozoa. He says that "not one case in a hundred of so-called loss of semen is anything more than deep urethritis. In my opinion, spermatorrhœa is comparatively a rare disease."

These discharges of fluid, which the young man may think are semen, may not be that at all. The sediments some-

times found in the urine may depend upon the presence of phosphates. The matter may be mucus from the prostate or Cowper's glands. The only sure way to determine the presence of semen in the urine is by the use of a microscope.

Here is where the unscrupulous doctor intimidates his victim and leads him astray. Dr. C. S. Carr has very accurately and satisfactorily characterized such a charlatan. He says: "Shame on the doctor that solicits from this class of people specimens of urine and then pretends to find spermatozoa. The probabilities are that such a doctor has no microscope at all, or, if he has one, he does not know how to use it. Such a doctor is a faker, preying on the unsuspecting public. To make a man believe he has spermatorrhœa when he only has prostatorrhœa is a crime."

No young man for one moment should turn to these so-called medical men, the advertised "specialists in men's diseases," for relief of any kind. It is true that sometimes men are tempted to seek medical advice from strangers because they are ashamed to speak of these delicate matters to any one of their acquaintance.

It is better in every case to go directly

to the family physician and lay one's doubts and fears frankly before him. He may be able to give the needed relief in a few words of advice, and with it an appropriate nerve-tonic worth more than gallons of the valueless dope measured out by the quacks. If this trusty home physician thinks there is any serious trouble, he should be able to remedy it or recommend some one that really is a trusted and competent specialist. But most young men, doubtless the majority of those that read this book, need no special medical advice at all.

VII

THE TRUTH ABOUT THE SEMINAL EMISSION

"Most civilized men who have reached their twentieth year secrete and accumulate semen much faster than it can be reabsorbed; and when the vesicles become distended by it, the system relieves itself by an emission."—*Lyman Beecher Sperry, M. D.*

EVERY young man should know that an occasional involuntary emission of semen is not a disease at all, but is rather a sign of virility. If a normal young man should grow to maturity without ever becoming conscious of sexual feelings or without ever passing in any way more or less semen, he might have cause to worry over his immatured condition; but the presence of fertilized semen in his system is an evidence of physical manhood. An occasional sexual disturbance with an overflow of semen is, therefore, no more than what the developing young man should expect. He has become a man now, and is strong in the consciousness that he possesses the *power* to create his kind. This contention is sustained by the testimony of eminent physicians the world over. Such

a doctor as William Acton, author of "The Reproductive Organs," says :

"Emissions occurring once in every ten or fourteen days are in the nature of a safety-valve, and are even conducive to health in persons who do not take enough exercise and live generously."

In his latest work, "Diagnosis of Internal Medicine," Dr. Glentworth R. Butler says :

"In a continent individual involuntary emissions during sleep, if occurring at irregular intervals of two or six weeks, are quite normal."

"Unless the discharges are very frequent," says a noted physician, "and accompanied by marked physical or mental debility, they are not injurious to the health and *do not call for medical treatment*; to stop them by means of medicine, were it possible, would result in serious damage to the entire system."

Dr. G. Stanley Hall, in his remarkable volume on "Adolescence," says, "Spontaneous emissions are probably as universal for unmarried youth as menstruation for women."

Robust men have been known to experience nocturnal discharges for a period of one or two years on an average of once

a week, and still have been able to attend to their daily duties and continue in comparatively good health, *but emissions should not occur so frequently*. In the cases just cited, the discharges were decreased by means of proper hygienic living and through the elimination of worry and apprehension.

Once or twice a month is as often as they ought to occur in any normal person, and even in such a case they ought, after a while, by careful attention to diet, exercise, and sleep, to occur less frequently. There should be periods of four or six weeks without any at all, though this long period may be followed by one of much greater sex activity. The question of frequency is not of sufficient consequence to worry about anyway, and the less one worries about them, the fewer emissions he will be likely to have.

Sometimes the emission is temporarily weakening, and because of this hygienic precautions should be taken to prevent it. When emissions are frequent, a feeling of lassitude may sometimes follow, accompanied by a dull headache. These symptoms may last a day, but soon disappear, though in their coming they cause much annoyance. Worry over

this condition should be avoided, because worry increases the trouble.

Just because various nervous derangements seem to be associated with these emissions is no real evidence that one is the result of the other. There may be other causes for the debilitated condition, such as worry, indigestion, etc., to which I have referred on page 46.

When these emissions do occur they should not be particularly noticed, counted, or worried about any more than an occasional nosebleed, an overflow of the lachrymal glands, or any similar experience. Just ignore them altogether, and that inattention will in itself have a salutary effect.

VIII

ACCESSORY PROBLEMS

“Teach us to bear the yoke in youth
With steadfastness and careful truth.”
—*Kipling*.

IT is a difficult thing for many a young man to live the clean life on account of his daily surroundings, and there are many perplexing questions which arise that can be satisfactorily settled by himself alone. It may prove helpful, however, if a few of these topics are frankly discussed here.

The Amusement Question

One of the first problems is the question of pleasure and amusements. There is no doubt at all about the therapeutic value of cheerfulness. A hearty laugh is a hygienic tonic of the highest value, and jolly companionship is conducive to health. No less a philosopher than Solomon said,

“A cheerful heart causeth good healing.”

The London *Lancet* declares that the power of good spirits is a matter of high

moment to the sick and weakly. A joyous spirit increases the momentum of life in the body.

We were made to enjoy life, to be happy; but with this capacity for pleasure we have been given moral natures, and have, therefore, been made personally responsible for our actions. We live in relations, and, whether we wish to or not, the welfare of others must be taken into account. For this reason questions concerning amusement and recreation must be considered from all sides before we abandon ourselves to indulgence in them.

The Modern Dance

The question of the modern dance is one of the first to be forced upon the youth's attention. It is a difficult subject to discuss, and perhaps ought to be considered only by men who have themselves indulged in its allurements, and have a fund of experimental as well as observational knowledge at their disposal. Even in such a case the ordinary young man would receive little encouragement to dance.

Such a veteran dancer as Mr. T. A. Faulkner describes the public ballroom

as the antechamber to hell. If the matter were left to a Christian pastor of wide experience, who has given the subject the most careful study for years, he would say with the late Dr. Brooks that a conscientious Christian ought not by any means to indulge in the modern dance.

G. Stanley Hall, Ph. D., LL. D., President of Clark University, in one of his latest volumes, "Youth, Its Education, Regimen, and Hygiene," finds a place for dancing, especially among children, for the purpose of cadencing the soul. He says that "dancing is one of the best expressions of pure play and of the motor needs of youth"; but he deplores the degenerate state of the modern ballroom, and refers to the modern dance as a "decadent form," and having "at best but a very insignificant culture value, and too often stained with bad associations." He calls this condition "most unfortunate for youth," because the physical and psychical gains which *might* result are now practically lost.

He intimates, also, what some others have suggested, that possibly this mingling of the sexes may provide a means of working off strong animal propensi-

ties in ways more harmless than those in which they would otherwise find vent.

It is only fair to state this phase of the subject; but even Dr. Hall leaves the impression that this is more theoretical than practical and cannot be considered as a sound argument in favor of the modern dance. It really emphasizes anew the danger element for the sensitive youth.

W. S. Hall, Ph. D., M. D., professor of physiology, Northwestern University Medical School, Chicago, declares: "All specialists in this field, without a single exception, concur in the belief that the dance is a device of the devil so far as the *young man* is concerned. That the young women are, for the most part, quite innocent of the effect of all these conditions upon their young men friends is also believed by those who have studied the problem. If they were conscious of it, a large majority of them would not longer consent to be the party to such unfortunate conditions."

The question that is before us now is one inseparably connected with what we choose to call the clean life, for we have to do with the sexual nature from the young man's point of view. The young man who wishes to live a pure life should

know that the influences which make up the environment of the modern ballroom are not conducive to pure thought or pure action. The ladies present at a fashionable dancing-party usually dress immodestly, to say the least. The strong perfumes, the heated atmosphere, the enticing music, the delicious luncheons, and the enlivening liquor, together with the long late hours, constitute for the growing adolescent a tremendous sexual temptation.

Herein lies the danger. The close physical contact of the opposite sex is liable to act and react upon the sexual passions, and in the repression of these feelings grave physical danger is wrought upon the nervous system. The temptation is to repeat the experience as often as possible for the real physical pleasure which it engenders, and if the youth has no guiding star, no strong moral standard, no check upon his selfish desires, he may fall under the sway of an indiscreet woman who may easily open the way for his moral suicide. This sort of thing occurs nightly, and no one may ever be able to tell the number of young men and women who are brought to the brink of actual debauchery, but on account of

conventional moral restraint are hindered from actual overt sin.

It is only necessary to talk with the various classes of men who attend public dances to form an adequate opinion of their deeper motives. Among unsophisticated young people the small dance or ball may not produce immediate evil, but it may easily lead to much wrong and shame.

I have myself visited the public dance-halls of a large city in the Middle West and one in Antwerp where the orchestra plays all night, the bar dispenses beer and lunch, and painted girls and drunken men waltz and carouse to their hearts' content, finally waltzing from the dance-hall to some low cheap lodging-house to finish the night in debauchery. It is a long distance, I know, from the dainty, delightful, parlor dancing-party to a scene like this, but the procession is constantly moving in that direction.

The public ball is a feeder to prostitution, and no sane, informed person can deny it. Mr. Faulkner testifies that of two hundred abandoned girls with whom he personally talked one hundred and sixty-three traced back the causes of their moral downfall to the fashionable dancing-school.

There is testimony enough on record to prove beyond the shadow of a doubt that the modern dance in its multifarious forms is a source of temptation to the average youth, and in a countless number of cases it has served as the subtle and seductive point of departure from virtue and honor. It may not be so injurious to strong-minded adult men whose minds are absorbed in other things, but for growing, developing, sensitive adolescents the dance as it is now conducted is a pleasure that should ordinarily be prohibited. There are other amusements as good that are less dangerous and do not blight and kill; there are other places and ways of meeting the opposite sex and enjoying their companionship, ways which may better be cultivated.

Some good men and women will continue to dance, of course. Their children will be sent to the dancing-school. The public ball and the private dance will continue to be in vogue, no doubt, to the end of time; but that is no reason why every young man should learn to dance. Let him turn his attention to something better, something more worth while. He will never regret it, and when he is old, he will have much less for which to be sorry.

The Theatre and the Concert-Hall

Another of these subtle dangers is the modern theatre and concert-hall. I am not now referring to the classical plays or those which have a pronounced moral purpose in them. There are many good things about the theatre. No one for a moment would care to cast reflections upon the characters of Sir Henry Irving or Joseph Jefferson and many others that might be mentioned ; but I am thinking now of plays and players of a different sort. The bill-boards and modern newspaper advertisements are an index to their character.

The proverbial " bald-headed " row is a fact, and it is often infringed on by younger men. The managers of these houses know what will draw men to their shows, and there are, apparently, plenty of women who are willing to expose themselves immodestly for a financial consideration to the sensuous gaze of an audience of sensual men so long as the footlights are between them.

The young man who has been brought up to respect the laws of modesty at home and in polite society may, for a small sum, visit a theatre where he may see unblushing immodesty to his heart's

content. At first he is shocked. He feels the flush come upon his face, and it is all new and strange to him. He is fascinated, and returns again, and keeps on attending until he becomes an habitual attendant. How long it will be before he is introduced to the "actresses" it is hard to tell, but that is the next step.

The low theatre and the cheap concert-hall have a strange fascination for many a young man. These agencies gradually work a subtle spell upon him, and he finds himself captivated by their alluring power.

Here again the elaborate ornamentation, the tinsel, the jingle of the music, and the gayety all combine to win his attention. If his taste would only develop, it might not be so bad, but, under the circumstances, it does not. The tendency is to become interested in bolder exhibitions of immodesty, more glaring indecency, and such a man is liable to end in the swirl of sensuality.

A young man who is determined to see a play once in a while may be saved much humiliation if he will choose one of really high character, and attend it in company with some one older than himself and of sufficient character to keep his

mind on the main point and to discover for him the real thread and purpose of the plot. The presence of a cultured young woman would tend to raise his enjoyment, and the conversation about it afterward might be somewhat elevating. There are many most excellent plays on the stage to-day, and some of them are educational and ennobling; but the theatre-going habit is an expensive one that few young men can afford, and it is a pleasure that is liable to unfit one for business on the following day. It is a habit also that is apt to lodge unreal ideas of life in the young man's mind, ideas which, later in life, may work havoc with his career.

The Nude in Art

The question of the youth's attitude toward art of a certain kind is a vital one. There is a tendency at the present time to decorate "dens" and "snuggeries" with nude pictures and statuary. Not long ago I visited a young men's club-room and found in their billiard parlor and barroom a collection of highly colored nude pictures hanging on the walls.

The club had been running for more than twelve years, and was one of the

most popular haunts for young men in the city. Some of these art reproductions were not bad, but a few of them were suggestively immodest. It is an easy matter to show that these young men were being morally polluted in the midst of their tobacco smoke, the fumes of beer, and in the presence of eight or ten reproductions of naked women!

There is a grave difference between the æsthetic nude and the vulgar naked. The young man with his hot, virile blood, however, does not discriminate between them, and often prefers the most vulgar and suggestive. The reason for this is that the vulgar, naked, female figure serves as a stimulus to his passionate nature.

If no harm could come of this it would be bad enough, because it is degrading and vulgar; but it is physically dangerous and morally debasing. Little by little the nerves are strained and shattered, and the mere appearance of a woman, real or painted, will arouse the baser nature; and after a while the mere suggestion of a female will start lustful thoughts.

There are many men to-day who have fallen so low in this respect that their

one chief ambition is to search out erotic bill-boards, and stand by public stairways in order to catch glimpses of women's feet and ankles for the mere sexual pleasure it produces in them. The depths to which men sink, and the devices which they use to satisfy unnatural and ungovernable desire are beyond the belief of decent men. I cannot say too much to warn young men from those *beginnings*, which, if encouraged, will surely lead to the most unremitting physical and moral torments, remorse, and utter hopelessness, for "whatsoever a man soweth, that shall he also reap."

All collections of nude and semi-nude pictures ought either to be destroyed or put away forever. Books that relate salacious stories, that picture vice in lovely garb, and bring the blush of shame to the face of innocence, should be consigned to the fire.

It is better to be a little too particular in this matter than to dilly-dally with the obscene. The chief trouble is that what at first shocks us may, after a while through familiarity, become commonplace, and before we know it we have become careless and seared in conscience. The common departures from

virtue seem trite. The mind and body crave grosser stimuli. The road to a sensualist's hell is broad and smooth, but it is always descending toward the pit.

Physiological Anxieties

Sometimes young men become frightened because they are led to believe that their procreative organs are abnormally small. They worry because they somehow think that this supposed deformity will unfit them for the marital relation. I have had scores of inquiries of this nature put to me, and in every case I have referred the writers to the classical statuary of Greece and Rome. Here we are supposed to find the perfect human form. In every case of which I know the male organs of sex are comparatively small.

There is, also, much variation among healthy men in this respect. No young man should allow either his own judgment or that of another youth to cause him the least bit of worry on this score. It is of no consequence at all.

The adolescent is liable to observe a slight varicocele on the left side of his scrotum, and is often led to believe it is caused by masturbation, or, at any rate,

that it is diseased. If he has read the "scare" literature of the quack, he becomes unnecessarily alarmed. There is not the least occasion for anxiety, for most youths have the same imagined deformity. It is not a disease, and needs no medical or surgical treatment whatever. Frequently the left side of the scrotum does naturally hang lower than the right.

Once more let me assure the reader that ordinarily he has no sexual ailment of any kind. If, however, he really thinks he has, let him go to the family physician and lay his case frankly before him. Let him positively avoid answering newspaper advertisements which offer to treat and cure any form of men's diseases.

IX

MARRIAGE THE BEST ESTATE

"God created man in His own image; male and female created He them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it."—*Genesis*.

"Let every one of you so love his wife even as himself."—*Paul*.

IN the beginning of this book I said, "No normal young man has yet pictured to himself a future without dreaming of a home of his own in which there is a wife and mother with a family of children growing up around them. He thinks of his wife as a life-companion, a helpmeet, and a comrade."

In the face of the young man's dream of marriage it must be remembered that there are still so-called doctors of medicine who unblushingly recommend marriage to young men as a remedy for sexual ills. It is true that marriage acts as a regulative and a corrective in many cases, and it may be true that many young men enter the marriage relation with this thought in mind; but

it is probably also true that few, if any, young women ever entertain such an idea. Most young people marry because they love each other and because they desire to be continuously in each other's presence, and to live and enjoy life together.

Every young man who contemplates marriage ought to know something about its duties, privileges, and obligations. Too frequently the flippant, jocose way of referring to it minimizes its importance and its sanctity. Marriage is man's best estate, and the world would be infinitely better off if marriage and happy home life were more common.

No youth under twenty years of age should, however, spend any time seriously contemplating marriage. He may have it in his dim, far-off horizon, but as yet it is out of the question for him to consider it. His first duty is to educate himself, learn a trade or master a profession, and put himself in the way of commanding a suitable income to maintain at least a humble home. When he can see his way clearly to do this, he should seriously contemplate immediate marriage.

There are some good reasons for early marriage, but I think it is safe to say that a young man is much better off in every way if he defers marriage until the age of twenty-five; and it would be much better for both if the young woman were at least twenty years old. There are exceptional cases, but as a rule this is early enough. By this time the constitution is developed and the generative functions sufficiently matured to produce sane, healthy, robust children.

For this reason no young man should think of entering marriage for selfish, physical pleasure alone. He should, however, seek to *prepare* himself for parenthood. To do this he must live the clean life both physically and morally, and make of himself such a character as he would like to see reproduced in a child of his own.

There is no doubt that the chief object of marriage is the propagation of the race. It is through this institution that the Creator has provided for the reproduction of the species. Instead of creating each new life Himself, He has intrusted this divine function to man, and has allowed him perfect

freedom to use his mysterious power as he may deem best.

This, however, is not the *whole* of marriage. Marriage at its best is psychic, that is, mind attraction. It is based on mutual love, self-revelation, and answering trust, and usually, though not always, common interests. Men and women are frequently attracted to each other by what we call personal magnetism, but what, after all, is the subtle power of sex. The *physical expression* of this energy may be, in fact must be, kept in the background most of the time and manifested in other ways.

Platonic love, "a pure, spiritual affection, subsisting between persons of opposite sex, unmixed with carnal desires and regarding the mind only and its excellences," should be cultivated as sedulously as possible, and all the graces, personal charms, and chivalric attentions usually exhibited during the period of courtship are to continue throughout married life.

Character in a woman is to be desired above beauty.

"Favor is deceitful, and beauty is vain;
But a woman that feareth the Lord, she shall be
praised."

A young man that sincerely desires to live the noblest and most useful life should marry comparatively early, and he and his wife should grow into life together. A good, tactful woman may almost make over a young husband ; at any rate, she can, if she will, stimulate him to noble action, and help him to keep at his best. If the young man has the right stuff in him, and the young woman a high ideal of life, he will rejoice in this womanly mastery and in his own gallant acquiescence.

There should be such a bond of love and mutual regard existing between them, such a fondness for each other's real worth, that in case it becomes necessary, for physiological reasons or otherwise, to forego the marital function altogether, happy home life can still be maintained. For this reason young men should learn, *before they enter marriage*, to control their sexual passions, and to cultivate the mental life. The suggestions set forth in this book are calculated to help young men to live such clean and useful lives that they will be worthy to know and love and marry the women of their choice.

Young men sometimes do not realize

what it means for a young woman to enter the marriage relation. She must give up her home, oftentimes leave her parents and friends far behind, and throw in her life, "for better, for worse, for richer, for poorer," for happiness or misery, with a *man*. Though she love him with all her heart, still she inwardly dreads the initiation into her new experience. If newly married men generally knew this fact, they would be extremely kind and thoughtful of the precious trust which has been so self-sacrificingly placed in their keeping. The love of women is wonderful. No man can fathom it.

Marriage should be for life, and the ties that bind two people together should be something deeper and more lasting than mere physical attraction. Therefore young men ought to begin to train for marriage long years before they enter its sacred privileges and responsibilities. Whatever a man hopes to be in later years, he should begin to be that now. The standard of life which he requires for his future wife should early become his own. Men seldom realize that good women also have standards for their lovers and prospective

husbands. Many of the world's best young women remain single for life just because they are unwilling to surrender their bodies and minds to such young men as they happen to know. What pure woman desires to marry a smoking, chewing, drinking, thriftless, sensual man? What good woman cares to allow the approaches of a man she suspects of being unchaste or diseased?

The story is told of a woman to whom an ordinary proposal of marriage was made, and her reply has come to be a classic of more than ordinary value, and should be read by every young man who is contemplating marriage:

"Do you know you have asked for the costliest thing
Ever made by the hand above —
A woman's heart and a woman's life,
And a woman's wonderful love?

"Do you know you have asked for this priceless
thing
As a child might ask for a toy?
Demanding what others have died to win
With the reckless dash of a boy?

"You have written my lesson of duty out,
Manlike you have questioned me;
Now stand at the bar of my woman's soul
Until I shall question thee.

"You require that your mutton shall always be hot,
Your socks and your shirts shall be whole;
I require your heart to be as true as God's word,
And pure as heaven your soul.

- "You require a cook for your mutton and beef;
I require a far better thing.
A seamstress you're wanting for stockings and
shirts;
I look for a man and a king.
- "A king for a beautiful realm called home,
And a man that the Maker, God,
Shall look upon as He did the first,
And say, 'It is very good.'
- "I am fair and young, but the rose will fade
From my soft young cheek one day;
Will you love me then, 'mid the falling leaves,
As you did 'mid the bloom of May?
- "Is your heart an ocean so strong and deep
I may launch my all on its tide?
A loving woman finds heaven or hell
On the day she is made a bride.
- "I require all things that are grand and true,
All things that a man should be;
If you give this all, I would stake my life
To be all you demand of me.
- "If you cannot be this,—a laundress and cook
You can hire with little to pay;
But a woman's heart and a woman's life
Are not to be won that way."

X

SUPPLEMENTARY AIDS

"The ideally moral man is one in whom the moving equilibrium is perfect, or approaches nearest to perfection . . . one in whom the functions of all kinds are duly fulfilled."—*Herbert Spencer.*

IT has been the purpose of the writer so far to arouse in the mind of every young man who reads these words an insatiable ambition to reach a perfect moral and physical state. A man who is symmetrically developed, so that every bodily function works properly, is in a state of equilibrium, which means that his body does not crave abnormal and unnecessary gratification of any kind.

More especially, we may say that a body rightly exercised and properly nourished, with reasonable regard for hygienic laws, does not crave stimulants or inordinate sex gratification. A proper physical condition is needed "to furnish the background of sanity, serenity, and cheerfulness to life, to give moral elasticity to our dispositions, to round off the wiry edge of our fitfulness, and make us good-humored and easy of approach."

Professor James aptly says, "That blessed internal peace and confidence that wells up from every part of the body of a muscularly well-trained human being, and soaks the indwelling soul of him with satisfaction, is, quite apart from every consideration of its mechanical utility, an element of spiritual hygiene of supremest significance."

One of the most marvellous facts about the human body is that it responds quickly to every well-directed effort to improve its health. There is, usually, in every man a stored-up reserve energy which may be drawn upon as occasion requires. Even weak men, whose nervous energies are worn out and exhausted, may regain their strength if they will sedulously observe the laws of health.

The man who finds himself weary and languid because he has sapped away his vitality through sexual indiscretion must, as has been said previously, most surely and positively break off his evil habits and with honest determination strike out boldly in another direction; but he must use other helps beside mere mental forces, powerful as they may be.

The following suggestions are to be used in this out-and-out fight for a clean life.

Outdoor Exercise

There are no exercises better than those out in the open air and sunshine. There is nothing quite equal to these. The pure air, bright sunshine, and delightful scenery all serve as tonics of the best sort. Brisk walks in the early morning are good, but walks in the afternoon or evening will do just as well. If possible the walks out into the country should be in companionship with congenial comrades.

The faculty of observation should be cultivated. A young man may find much pleasure in searching out the various species of birds in the country, or in collecting plants and flowers. The mind and the body will in this way be exercised. In walking one should breathe deeply through his nose, rather than through the mouth, in order to keep disagreeable dust from his throat and lungs.

Bicycle-riding is still a fine exercise, if the handle-bars are raised high enough so that the shoulders are not drawn to-

gether over the bars. The chest ought to be forward and the shoulders well back, in order to obtain the best physical results from this form of recreation.

Automobile riding is fascinating and takes thousands of business and professional men out-of-doors, but this is still something like driving a horse. The driver receives little physical benefit compared with the man that walks or runs. Of course, in driving a horse there is the excitement, the pull on the lines, the quickened respiration, and an occasional muscular contraction and bracing of the whole body. It is all good; but the man who goes afoot has the better part, so far as health is concerned. Horseback riding is very fine exercise. It brings the whole body into vigorous action.

For robust young men baseball, football, lawn-tennis, outdoor handball, and basket-ball are most excellent exercises. One of the arguments for football is that it tends to use up the surplus energy of the youth's developing animal nature. In the winter, skating and other outdoor sports are invigorating, and the gymnasium, under proper management, is a splendid substitute. In another depart-

ment of this book the question of indoor exercise will be treated in detail.¹

Bathing with Cold Water

Cleanliness is essential to health. A daily bath is a most excellent luxury. At this time the private parts may be washed with cold water. A sponge or towel bath taken early in the morning will prove of very great help to many men, especially those who are subject to the seminal emission. Speaking of the cold bath, a medical friend who indulges in this fine luxury describes its effect as follows :

“The effect of the application of cold water to the skin is that the cutaneous capillaries contract ; the skin is blanched ; the minute muscles attached to the hairs contract, causing cutis anserina or ‘goose flesh’ ; the blood is suddenly driven in upon the internal vital organs ; the temperature is somewhat lowered ; the pulse is lessened ; the respiration is increased in depth, quickened at first and then slowed ; the nervous system and the mental faculties are powerfully stimulated. It would be reasonable for you to ask if such a radical change in the phys-

¹ See page 119.

ical organism would not be injurious. It certainly would be, were this condition to remain. However, there follows, or should follow, upon emerging from the cold water, what is known as 'the reaction.' The skin, upon being dried and rubbed vigorously, becomes flushed; the capillaries dilate; the pulse and respiration become normal, and the bather feels, or should feel, a glow of warmth even in a cold room. This reaction is the supreme test of the value of the cold bath. If it comes, the bath is certain to be health-giving. If it fails to come, and the bather feels chilly or depressed, then the bath is too radical and must be discontinued. However, there is not one person in a thousand that cannot take the cold bath provided he is educated or trained to it."

The Tonic Bath

I call this cold morning ablution a tonic bath. It is good to take every morning for the sake of its special tonic effect; and in case a seminal loss has occurred during the night the debilitating results may frequently be entirely overcome by taking this cold-water treatment.

Remove the clothing above the waist.

Apply the soap and water at first with the hand, wetting and drying first the face, then the arms, and then the chest. This may be repeated with a sponge. In cold weather the bathed upper part of the body may be covered during the bathing of the lower extremities. This is simply a precaution against taking cold. If the room is very cold and the water icy, a small amount of water and soap may be used after vigorously rubbing the palms of the hands together. This friction will produce heat and slightly raise the temperature of the water.

The Plunge

Many men may safely indulge every morning in a cold plunge. In most cases this must be taken in a bath-tub. If it is more satisfactory, the tonic bath could be taken first. Not all men are strong enough to take this with personal benefit, but those that do accustom themselves to it enjoy it and are greatly benefited by it.

The Test of a Cold-Water Bath

There is only one real way to know whether or not this sort of bath is bene-

ficial, and that is by giving it a fair trial. It will take some courage to plunge into cold water, but the man that has once taken the first plunge and enjoyed the indescribable sensations which follow will understand its value and repeat it again and again. If he rub himself immediately with a coarse towel, he will begin to glow with warmth and good red color. With this warmth of skin there comes a feeling of exhilaration, and he feels just like doing his work. If this is the experience of the bather, he may rest assured that the bath is a good thing for him. If, however, he feel cold or chilly, weak or exhausted after such heroic effort, he would better try some other form of bathing. A young man, however, should thoroughly enjoy it.

The Modified Bath

For those that cannot indulge in the cold bath, a brush bath may prove very helpful. A dry flesh-brush applied vigorously to the whole body early in the morning and just before retiring produces a gratifying sensation and stirs the skin into action. After the skin has thus been aroused, a cool, damp towel may be applied and followed immediately by a brisk

application of a large, heavy, dry Turkish bath-towel.

Relation of Bathing to Exercise

For the greater part of my life I have followed the custom of exercising first and bathing afterward. The habit was formed in the gymnasium, where a shower-bath logically follows class exercise. This custom I kept up during the years I bathed in my room, because, usually having no heat in the sleeping-room, the exercise generated heat, and this enabled me better to resist and enjoy the application of cold water.

This custom, however, need not be followed by everybody. A recent Indian writer from Calcutta declares that it is better to take the bath before exercising. "The reason," he says, "is that owing to an equal circulation of the blood all over the body, due to the bath taken, there is no chance of there being unequal temperatures in different parts of the body, otherwise consequent upon exercise and of catching cold on exposure. There is also more economy in respect of time than in the reverse process, for after exercise you have to wait till the normal breath is restored before taking the bath."

It is my judgment that every man must be a law unto himself. He may try all of these suggestions and any others he may be able to learn of, and then settle down to regular habits and enjoy the benefits of his own experience.

"Brahmacharya" Exercises

Upon rising in the morning every effort should be made to direct the mind to high and wholesome thoughts. According to the Brahmacharya system, the bath, either hot or cold, is taken first. Then the "trap" is put on. This is a triangular piece of cloth having one end attached with a long tail, and two strings fastened to the other ends. These strings are to be tied around the waist so that the triangular piece will cover the generative organs. The long string is to be pulled up between the legs and tied behind the back to the string around the waist. This is a sort of "supporter," much like those worn in the gymnasium, only this arrangement is more simple, less expensive, and is to be worn all day. There should be several of these on hand, so that they can be changed each morning and frequently washed.

With this arrangement tightly fastened

in place, one may indulge in some form of light gymnastics, which are to be followed by deep breathing exercises. For these the sitting posture is highly recommended, but standing will do. The standing position recommended by the Hindus is as follows :

“Stand erect and naturally with the feet close, shoulders slightly pressed back, the spine straight, the head erect, and the hands hanging loosely. Close the holes of the ears with small bits of cotton or fibre. Close the teeth and lips. Shut the eyes. Inhale deeply and slowly until air has filled the lungs from the abdomen to the neck. Then exhale deeply and slowly. While doing this concentrate your mind upon some positive suggestion or prayer.”

The teacher concludes his direction by urging us to refrain from negative or evil thoughts of any kind and to fill the mind with ennobling and holy suggestion, “for,” says he, “as he thinketh so is he.” This emphasis is the same as that made by Mrs. Wilcox, who very truly declares :

“Your thoughts during the first half-hour of the morning will greatly influence the entire day. You may not realize this, but it is nevertheless a fact.

"If you set out with worry, and depression, and bitterness of soul toward fate or man, you are giving the keynote to a day of discords and misfortunes.

"If you think peace, hope, and happiness, you are sounding a note of harmony and success.

"The result may not be felt at once, but it will not fail to make itself evident eventually.

"Control your morning thoughts. You can do it.

"The first moment on waking, no matter what your mood, say to yourself: 'I will get all the comfort and pleasure possible out of this day, and I will do something to add to the measure of the world's happiness or well-being. I will control myself when tempted to be irritable or unhappy, I will look for the bright side of every event.'

"Once you say these things over to yourself in a calm, earnest way, you will begin to feel more cheerful. The worries and troubles of the coming day will seem less colossal.

"Then say: 'I shall be given help to meet anything that comes to-day. Everything will be for the best. I shall

succeed in whatever I undertake. I cannot fail.'

"Do not let it discourage you if the moment you leave your room you encounter a trouble or a disaster. This usually happens. When we make any boasts, spiritually or physically, we are put to the test. The occult forces about us are not unlike human beings. When a schoolboy boasts of his strength, and says he can 'lick any boy in school,' he generally gets a chance to prove it.

"When we declare we are brave enough to overcome any fate, we find our strength put to the test at once.

"But that is all right. Prove your words to be true. Regard the troubles and cares you encounter as the 'punching-bags' of fate, given you to develop your spiritual muscle.

"Go at them with courage, and keep to your morning resolve.

"By and by the troubles will lessen, and you will find yourself master of circumstances."

All of these suggestions are in line with what I have said on page 24. No one can estimate the value of such a start for a day's work, no matter what the nature of that work may be. It is a part of the

process of mind-training which every young man needs, and tends also to transmute the genetic forces into brain energy.

Sleep and Ventilation

One should not retire until he is thoroughly fatigued and sleepy, so that he can lose consciousness almost immediately. Gentle physical exercise just before retiring may induce sleep, though for some persons it would be too vigorous and disturbing. Each individual must experiment for himself. Sleeping on the back should be avoided. Any one that needs to overcome the habit will find help by fastening an angular block of wood, about the size of a hen's egg, in any strip of cloth or to a belt and wearing it at his back, the sharp side resting on the skin, so that when he turns over in the night pressure will awaken him and cause him to turn upon his side.

The danger of sleeping on one's back is that the rectum and bladder gradually fill up during the night, and the heat of the bedding and the body may cause such irritation of the nerves that an emission may follow.

Bedding and Oxygen

Avoid sleeping on, or under, or between feather beds. They are too heating to the body. As little bed-covering as possible should be used, and the window or windows in the room should be open at the bottom and down at the top, or arranged in some way so that the room will be well supplied with pure air. If possible, each person should sleep alone. Underclothing worn during the day should not be worn at night. Single beds for both single and married persons are to be recommended. It is the healthiest way, and the temptations to impurity are materially lessened.

Food and Drink

Men that use their muscles excessively need more food than those that perform lighter work. As a rule, men eat more than they really need. Some eat non-nutritious food and obtain little vitality from it. Young men living in the country should eat sparingly of pork, mutton, and greasy foods, and city young men should wholly abstain from them.

Eat simple, well-cooked foods. Whole-wheat bread is nourishing; vegetables, fish, eggs, milk, cocoa, chocolate, and

postum cereal are all good. Those that work hard with their muscles may eat sparingly of meat. It is best to avoid rich pastry, though ordinary pastry may be eaten sparingly at noon. Ice-cold drinks at meal-time are usually injurious, because they too suddenly lower the temperature of the digestive organs, and tend to cause indigestion. A cup of good coffee in the morning may not be injurious to adults, but in the case of drinks, as well as of foods, experiments must be made, and when a person has found an agreeable diet, he should follow it.

For several years I drank nothing but water or milk at meal-times, but now a cup of good coffee for breakfast and one at the evening meal seem to be quite beneficial. If coffee is well made and is easily digested, it may not be injurious; but in no case should it be used by the adolescent if it produces headache, sleeplessness, or is not easily assimilated.

Ripe fruits of all kinds ought to be eaten freely. Bananas, unless thoroughly ripe, would better be avoided. If one thus eats wholesome food, being careful to eat slowly, chewing everything to a soft pulp, without the aid of any liquid, i. e., Fletcherizing it, he will ordinarily

not be troubled with indigestion. Any person troubled with indigestion will find a cup of hot water (clear or with a pinch of salt) taken just before eating beneficial. A moderate quantity of liquid of medium temperature may be taken after the food has been thoroughly chewed and swallowed. Of course, the man that is troubled with emissions will eat a very light supper, and drink nothing after seven or eight o'clock in the evening.

Tobacco and Liquor

The habitual use of tobacco and liquor is detrimental to purity. Alcoholic beverages inflame the system, "loosen the tongue," and jeopardize the moral nature. The use of tobacco irritates the throat, and alcoholic drinks tend to relieve the irritation. The youth that smokes and chews tobacco cannot live so clean a life as he could if he did not use the weed. The tobacco habit grows upon one with amazing rapidity. One hardly realizes that he is in the toils of the habit until he attempts to stop it. It is expensive, and is positively obnoxious to many people. The smoker tends to grow selfish and irritable, and thoughtless of the comfort of others.

Cigarette-smoking, though considered "the thing" in some quarters, is positively inexcusable. The business world is dropping the fellow that habitually smokes cigarettes. They are detrimental to growing boys in many ways. The use of the cigarette as well as any other form of tobacco by boys lowers vitality, lessens bodily vigor, unfits the victim for concentrated study, and is often associated with low morals and with the practice of self-abuse and other vices.

Some witty philosopher has put these facts into the form of a cigarette soliloquy.

"I am not much of a mathematician," said the cigarette, "but I can add to a youth's nervous troubles, I can subtract from his physical energy, I can multiply his aches and pains, I can divide his mental powers, I can take interest from his work, and discount his chances for success."

Such a business journal as *Cope's Tobacco Plant* declares that "few things could be more pernicious to boys, growing youths, and persons of unformed constitution than the use of tobacco in any of its forms."

Doctor Seaver, of Yale University, and

Dr. Hitchcock, of Amherst College, have scientifically demonstrated by actual personal examination and recorded statistics that the use of tobacco among college students checks growth in weight, height, chest-girth, and, most of all, lung capacity.

"One thing is certain," says Edward Bok, editor of *The Ladies' Home Journal*, "the young man that does not smoke is better off than he that does ; and I think any one addicted to tobacco will agree with this statement."

The youth that is on the quest for purity and is in dead earnest about it should not stop short of accomplishment, and that means nothing less than that he must avoid every known sexual irritant. With these obstacles removed, he may much more easily attain his cherished goal.

Late Suppers

The custom, so often followed in cities, of visiting the restaurant or bar late at night just before retiring is detrimental to health and purity.

The lower part of the trunk of the body contains the large and small intestines, over twenty-five feet in length, the rectum (the end of the large intestines), and the genito-urinary organs. When

the bladder and rectum are distended, they tend, by pressure, to expel the contents of the seminal vesicles that are between them. For example, suppose a man goes to a restaurant, a bar, or a banquet and eats heartily, at about eleven o'clock at night, a supper composed of oysters, meats, and salads, ending often with coffee, wines or beer, and cigars. He goes home at one or two o'clock and retires. The stomach works on slowly all the rest of the night, and gradually various waste products collect in the bladder and rectum. He lies, naturally in such a condition, on his back. Heat is produced, and possibly the bedclothing is heavy and the room poorly ventilated. The genito-urinary organs, irritated and excited by the unnatural conditions, begin to act; the sexual nerve-centres being agitated, one or more debilitating emissions of semen may result. The man is, of course, responsible for this condition, and so long as he treats himself thus unhygienically, he cannot expect perfect health and purity.

Constipation

This complaint is caused chiefly by neglect to evacuate the bowels promptly

when the pressure of the fecal mass is felt in the rectum, and by an insufficient amount of fluid in the system. It is most common in those persons that lead sedentary lives. There are other causes, but these are sufficient for our purpose.

If the bowels are not emptied every day, the retained waste matter putrefies and forms poisons. This is the cause of headache and many other unpleasant conditions. It is one of the causes of sexual desire, because an over-full rectum tends to disturb the equilibrium of the sexual nervous tract. Sensitive men sometimes accuse themselves of moral degeneracy when the true cause is wholly physical. A full rectum and bladder are the cause of many an emission of semen. Straining at stool sometimes forces mucus or other discharges from the urethra which often cause great alarm, but which amount to nothing of consequence. Cure the constipation, and this condition will disappear.

One should, therefore, form the daily habit of going to stool. In the morning directly after breakfast is the best time. Do not, as a rule, resort to manufactured physics; they give only temporary relief. Injections of water as hot as may be

borne, with a fountain syringe and a colon tube attachment, are good for radical applications. A dose of good old-fashioned Epsom salts is good. Once in a while a Seidlitz powder may be taken with beneficial results. Injections with the rectum tube, I am told, serve to reduce prevalent sexual desire.

But a young man ought to be able to prevent constipation by hygienic living. There are many things he can do ; among them I name the following. Early in the morning, thirty minutes before breakfast, drink one or two glasses of fresh water of moderate temperature, distilled or filtered rain-water, or any good drinking-water, if the other is not obtainable. Eat such raw fruit at meal-time as oranges, grapes, apples, fresh peaches, and pears, and such stewed dried fruits as peaches, plums, and prunes. Baked sweet apples are good. Bread, gems, biscuits, etc., made of whole wheat or Graham flour are valuable. Besides eating these foods and drinking copiously of water physical exercises, such as kneading the stomach and abdomen, etc., are beneficial.

XI

THE PERILS OF UNCHASTITY

"He that committeth adultery with a woman is void
of understanding;
He doeth it who would destroy his own soul.
Wounds and dishonor shall he get;
And his reproach shall not be wiped away."
—*Proverbs 6 : 32, 33.*

THE sexual instinct was given to men that they might perpetuate the race. It is natural, therefore, for this generative power to seek expression as soon as it is matured. Among the animals this is most effectively true, and sexual congress is promiscuous, though confined to certain seasons of the year.

Animals are not endowed with reason as men are, and therefore are not responsible creatures. No one expects the animals to act differently except when trained and guided for breeding purposes.

Men, however, *are* moral beings, and therefore responsible for the results of their actions. For this reason young men that know anything at all about the processes of reproduction should

understand that they must restrain their generative functions, and learn to keep them under control.

The first great temptation that comes to the youth is to gratify his lower appetites artificially, as in self-abuse, or solitary vice, as it is called, which I have treated on page 31.

Nature, however, provides for this superabundant sex activity through the involuntary seminal emission, and if the youth follows the instructions and suggestions given in this book, he may live his whole life without ever normally gratifying his generative function, and yet remain in robust health. There is no absolute physical need to exercise the organs of procreation anyway, although there is a contrary opinion prevailing among many men. No better or truer thing has been said of late than the following statement by the Indiana State Board of Health :

“ It should be thoroughly understood that the sexual organs differ essentially from other organs of the body. It is a great mistake to think that they can be developed or strengthened by exercise like the arms or chest. The sexual organs of the male are generally much

stronger when not used, and never suffer from non-use."

In spite of these facts, however, there are countless numbers of young men that consider it manly to be able to say that they have visited a house of prostitution or have in other ways become initiated into the secrets of clandestine intercourse! Youths of venturesome spirit seek to try their powers. In so doing they join the ranks of the physically unchaste and morally unclean. Many a lad has gone to his ruin out of sheer sexual curiosity and bravado.

No greater mistake is ever made by a young man than when he departs from the chaste and continent life. He is encompassed by a host of visible and invisible dangers. Sooner or later he will come into contact with venereal disease, which, once lodged in his body, *may never surely be eradicated*. He may doubt what I am saying, he may live his double life for a long time without meeting the subtle enemy that lurks in secret to work his ruin. He may even feel the sting of a first stage of gonorrhœa and secure temporary relief by the use of powerful drugs; but when once the disease germ has begun its deadly gnaw-

ing in his system, he may never be quite sure when he will fall a victim to the most terrible plague known among men.

There is no language too forceful, no warning too severe to use in seeking to prevent young men from visiting houses of prostitution. The Indiana Board of Health is responsible for the statement that "practically every prostitute is infected, if not to-day, then to-morrow, and continuously as long as she follows prostitution!" There is no physician's certificate that can guarantee a public woman to be free from venereal disease for any length of time.

In order to evade this possibility of contamination conscienceless and morally depraved men and women have organized international procuring companies for the systematic seduction of young girls for immoral purposes. No specially attractive young woman that goes out at night without an escort is actually safe from these human vultures. These girls are being captured every day to supply the business of prostitution in order that young and old men alike may have young, pure, clean virgins free from disease to use in the gratification of their sexual passions.

This is a terrible condition of affairs from any point of view whatsoever. If it were not a fact with which all decent people have to deal, if it were not a serious life-and-death problem with many young men, if venereal disease simply served as an individual punishment for sins committed, I should not discuss this question in detail; but gonorrhœa is said to be the most wide-spread disease among the male members of the human family. A majority of abdominal and pelvic surgical operations *on women* are said to be the result of gonorrhœal infection, in many cases ignorantly transmitted by the husband to his innocent young wife.

“Gonorrhœal infection is responsible for from twenty to thirty per cent of blindness.” It contributes to the causes that lead to race suicide, for gonorrhœa tends to cause sterility in the male. The best physicians all over the world are thoroughly alarmed over its vast extent, and are using every means in their power to arouse the general public to the enormity of this terrible plague which is slowly, increasingly, and surely eating out the vitals of our manhood.

Young men should know the truth

about the penalties that follow in the wake of the unchaste. The slightest departure from the continent life out of wedlock may bring physical torments, racking pain, mental anguish, and a self-accusing conscience, besides a long list of ills too numerous and horrible to mention.

One of the least serious forms of venereal disease is chancroid or soft chancre. It can be contracted, is of purely local character, and is acquired during the sexual act through an abrasion in the mucous membrane. Its duration is from two to five weeks. It has complications, the most serious of which is swollen and suppurating glands of the groin on both sides. This stage of the disease is known as *bubo* or "blue ball" in ordinary language. The disease may confine the victim to his bed for weeks.

A more serious physical derangement which may follow promiscuous sexual congress is often called by the ignorant adventurer "the clap," and he may be foolish enough to say with scores of self-deceived people like himself that he would as soon have "clap" or gonorrhœa as a bad cold in the head! Many young men actually feel that a scar

caused by a case of "clap" is an evidence of manliness, much the same as men of the old school used to be proud of the sword scar upon the cheek to show that they had fought a duel.

Such boasting is the result of gross ignorance. Years ago physicians looked upon the disease as a local inflammation, which after a while ran itself out into a complete cure; but now well-informed doctors know that it is a disease which invades every tissue of the human body! To have a case of "clap" is in the first place a confession of unchastity. In the second place, it is the beginning of a gradually developing disease that may work havoc with the victim himself. In the third place, the disease may be communicated to others and therefore cause untold damage to innocent persons.

Gonorrhœa may yield to treatment, yet for years the germ of the disease may remain in the urethra and the victim suffer no inconvenience whatever. He may even think he is cured, but after marriage it may break out again and run a violent and virulent course, wrecking happiness, comfort, and even life itself.

Dr. W. W. Robinson, editor of *The Critic and Guide*, New York City, pub-

lishes in the number for May, 1907, the story of a bright young girl who married a rising young lawyer supposed to be a real gentleman in the best sense of the word.

In three weeks after marriage the young wife began to show signs of ill health. The doctor said that an immediate surgical operation was necessary to save her life, and she was taken to the hospital. During the next ten weeks she aged ten years. The hope of her life went out with that operation. The doctor had a private talk with the young husband, and after some severe questioning he confessed that about two years before he had suffered from a little sexual strain, but had gone to a physician who "fixed him up in a couple of weeks." He thought he was all right, but a physical examination revealed the presence of the fatal gonococcus, even after the two years had passed. The despair of the young man when he knew that he was the unwitting cause of his wife's ruined health can be better imagined than described.

Gonorrhœa is not the end of the young man's troubles. The inflammation may not receive proper treatment and

may not heal. It then becomes chronic. This condition is known as "gleet," and the mucous discharge which constantly comes from the urethra is a poisonous virus.

Another disease which lurks in wait for the unchaste man is syphilis. It is always due, says the author of the article on "Syphilis" in "The New International Encyclopedia," to contact with a syphilitic individual or with his secretions or discharges. Some little time elapses after the poison has been absorbed before it breaks out in the form of a sore upon the body. This soon heals and there is apparently no danger, but this is the period of incubation, which lasts from three weeks to seventy days. At the end of this period a hard thickening appears at the site of inoculation, and this soon breaks down into a discharging sore or ulcer, the discharge from which is extremely contagious. At this stage it is called "hard" chancre. The ulcer now remains quiet without much discomfort, but it is the secondary period of incubation lasting from four to six weeks or even longer.

By this time the poison has been absorbed through the lymphatics, and the

glands of the whole body are affected. A rash something like measles breaks out upon the chest and abdomen, spreading thence to the face, extremities, and back. This rash is superficial in character, fades gradually, and leaves no scar. Slight fever follows, with severe nocturnal headache, pains in the bones, and general uneasiness. The tonsils and soft palate become swollen, together with the gums and tongue, and the inner sides of the cheeks are the seat of "mucous patches." From these "patches" exudes a most infectious material, and from this poison the greater number of "innocent" cases of syphilis occur.

There are other increasingly loathing symptoms which follow, continuing for a year or more. In many cases all symptoms disappear, and no further evidence of the disease is felt. Death, however, rarely comes during the second state. After an interval of months or years the so-called "tertiary" or third stage of syphilis sets in. The characteristic sore of this stage is the gumma, a sort of soft elastic tumor. It causes great losses of tissue, and leaves hideous scars and deformities, even eating away parts of the body.

Children born of parents suffering from syphilis in the first or second stage may be infected with the disease. The infection may be derived *from the father alone*, although the mother may be healthy. This hereditary effect upon children is one of the awful results of the disease, one which a young man should seriously consider before he takes the awful risk of infection.

Even this is not the end of the story. The disease itself can be acquired from a person that has it by "kissing, biting, scratching, use of spoons, knives, forks, cups, glasses, tobacco, pipes, cigars, cigarettes, troches, candy, underclothing, masks, towels, sponges, tooth-brushes, syringes, the implements used by glass-blowers, assayers, weavers, musicians, cooks, furriers, upholsterers, shoemakers, and servants."

For these reasons one should avoid drinking from cups at public drinking-fountains or railway carriages; but if this becomes necessary, the lower part of the under lip may rest upon the inside of the drinking cup so that no part of the inner membrane touches the rim. Every reasonable precaution should be taken against innocently contracting this

dread disease, and in a family where it is known to exist the victim should not use the same utensils as are used by the family. A young man, knowing that he has the disease, should refrain from kissing any one. Such carelessness has been the unwitting cause of the spread of the loathsome disease among innocent children and young women.

Thus the reader may see for himself what an array of evils lie in wait for the unchaste. Dr. Lyman B. Sperry has said with much sorrowful irony that "venereal ulcers are the Almighty's 'registered stamp' for the act of adultery."

It is unspeakably tragic for a young man to begin to play fast and loose with his chastity. At his first experience he may be ecstatic with simple animal joy. All other interests may pale in the light of his new-found clandestine pleasure; but he returns to his companion to find the gonorrhœal germ developed within her body awaiting his coming, quietly to wreak its awful vengeance upon him. In due time the law of cause and effect works remorselessly, and he learns altogether too late that a man reaps with interest what he sows!

I fully agree with the doctors who de-

clare that no young man has a moral, physical, or social right to marry until he shall be pronounced free from venereal disease by competent authority. If the young husband is not free from this dreadful thing, he may infect his wife, bring dead or diseased children into the world, and thus not only injure the innocent but also damage society. In the case of venereal disease prevention is a thousand times better than cure.

XII

THE AID OF PHYSICAL EXERCISE

"Do honor to your bodies. Reverence your physical natures, not simply for themselves. Only as ends they are not worthy of it, but because in health and strength lies the true basis of noble thought and glorious devotion. A man thinks well and loves well and prays well, because of the rich running of his blood."—*Phillips Brooks.*

SO far in this book I have urged the reader to become thoroughly absorbed in some worthy life purpose, not only that he may become successful, but also that he may not find time for unhealthy introspection. I have urged him to train his mind so that he may become master of his own thoughts, and therefore the architect of his own fate.

It has been the author's purpose to hold up before the reader an ideal of pure living and to help him successfully to win the struggle for moral and physical manhood. While I well know that the secret of success lies almost wholly in the mental realm, still I am sure there are other methods that are of utmost importance.

There is nothing quite so valuable to us as good health, and it is just as true that we never realize its full meaning until health has become impaired. The tendency *then* is to seek medical aid, as though the apothecary and the surgeon possessed a sure remedy for our sins against nature.

No man, young or old, can safely violate any law of health without paying the penalty therefor. On the other hand, nature is so resourceful that it is only necessary for us to return to hygienic living and stick to it long enough and we are likely to become well again. Medicine may help us slightly, but nature, after all, heals every wound and cures every disease where she has proper assistance and sufficient opportunity.

Any young man that is troubled with seminal emissions or the habit of self-abuse will find it greatly to his advantage to engage in some form of daily gymnastic exercise. There are many lesser ills also that may be eradicated through proper diet, exercise, and bathing. The pimpled face, which is frequently associated with youthful sexual excesses, but which is rather due to a deranged stomach, may be made to dis-

appear when the general health is restored.

Most functional troubles yield only gradually to the best treatment; but they do yield, and that is the encouraging fact. I have great faith in nature if she only is given half a chance. What is needed so often is not medicine, but a new regimen of life, a changed diet, more sunshine, physical exercise, pleasant companionship, and great faith in the divine forces within. We need to stop thinking about our troubles, and to believe in the recuperative forces of nature.

No man, however, should stop his activities here. Merely asserting that he is going to be well or that he is now sound and whole when he is not will not correct the defect, though it may aid somewhat. Nature works by law, and any man that expects to become perfectly well must do his best to live in harmony with nature's laws. Such tonic as may be necessary temporarily to brace shattered nerves, such other medicine as the family physician may think wise, will serve to stimulate the healing forces within; but sunshine, water, simple food, proper sleep, and exercise are

about all that any ordinary young man ought to need to bring him to the desired goal of efficient health.

All exercise should be a real joy. The man that daily grinds his teeth and forces himself through a set form of gymnastics will receive slight return for his heavy labor. Exercise should be a matter of recreation, and for this reason outdoor athletics or indoor gymnastics are superior to any form of private work. Pleasant companionship removes the sense of drudgery and compulsion which are often present in private effort. However, many of the readers of this book will not be able to enjoy the mass work of a class, and therefore must resort to the practice of private exercises.¹ If the motive is good, if there is a definite goal to be reached, these alone may serve as most helpful spurs to regular exercise.

For the exercises that follow no special apparatus is needed. Most of

¹ There are many good books on physical exercise, but I wish most heartily to commend for morning exercises Dr. Luther Gulick's "Ten Minutes' Exercise for Busy Men." It is published in Spaulding's Athletic Library at ten cents a copy, and will be sent at that price, postpaid, by the publishers of this book, the United Society of Christian Endeavor, Tremont Temple, Boston.

the work is "free-hand," and may easily be understood. Explanations as to the reasons for each exercise are omitted. The man that practises the movements from fifteen to thirty minutes a day and follows the accompanying hygienic suggestions will soon be satisfied with the results.

The beginner should not attempt all of these exercises at one time. A few only should be taken at first; then, as strength increases, add new movements. One should plan to conclude the recreation with a good bath.

Remarks Concerning Clothing

The body during exercise should be as free from obstruction as possible. If one's room is comfortably warm, he may take his exercise in an entirely nude condition; if this is inconvenient, the night-robe fastened loosely about the waist may be worn. Some prefer taking the movements clad in a light-weight suit of underclothes. A union suit would be appropriate. If a company or class of men take the exercises, a uniform, consisting of long trousers, black quarter-sleeved jerseys, with belts, and tennis or gymnasium shoes, will be

found advantageous. Any easy-fitting garments will do.

Position for Exercise

Stand erect, with feet squarely on the floor, heels together, toes pointing out at an angle of forty-five degrees, or feet parallel, weight forward. Keep the shoulders back and down, chest up, chin down and in ; let arms hang easily at the sides of the legs. Look straight ahead.

This position is called, in these exercises, "Attention!" and almost all the exercises start from this position.

To Secure an Erect Position

Take the position of "Attention." Place the forefinger of the right hand on the crown of the head and press down hard, imagining that on this spot is a heavy weight. Now push the head, keeping the chin in, up hard against this imaginary weight. Of course, the actual distance raised will be very little, but it will tend to bring the chest into its proper position.

Holding this position, bring the right arm and hand back to its place beside the leg. After holding this position for a few moments, relax into the natural

position. One may in this way discover his ordinary standing position. Think of this exercise frequently while walking; imagine that the heavy spot is there without touching it, and try to lift it. The proper carriage will be resumed at once.

Another easy method of recovering a correct carriage when walking is to throw the hips somewhat back, without necessarily thinking of the shoulders. The body will right itself instantly, unless "round shoulders" are very prominent.

Some may be able to secure an erect position more easily by centring their attention upon the chest itself, and attempting to raise that to its proper position. The chest should be forward and high to give a strong and confident feeling.

Some may be benefited by forming the habit of holding the shoulders back and down by a conscious contraction of the back shoulder muscles. Do not resort to "shoulder braces." It is well, also, to walk up-stairs and down-stairs with the shoulders well back. Do not stoop over. Also, in rising from a chair, sit forward a little, bring the feet back well under the body, bend forward

just enough to get a start, then rise without touching the chair with the hands. In stooping to pick up anything, bend at the knees ; do not usually bend at the waist.

The following directions are brief, but they are deemed sufficient to enable any one that gives them careful attention to perform every exercise. It lends interest in the work to stand before a mirror. The word "Attention" is used to indicate the position at the beginning of nearly every exercise.

Limbering Exercises

I. "Attention!" Raise both arms from the sides, keeping them straight, high over the head, i. e., to a vertical position, touching the finger-tips. Lower the arms rapidly to the first position, but do not slap the legs. Stop the force of the blow by resisting with the shoulder muscles. In fact, put some vim into all the exercises. (Do not allow the muscles to lie in a flabby condition except during times of relaxation. Keep them firm. One should pay careful attention to every movement. Concentrate the mind upon the muscles.) This movement is to be repeated rapidly through sixteen

counts ; that is, continue to count from one to eight, then repeat eight and count backward to one. For example, when the arm goes up, count one ; as it returns, count two, and so on up to eight, raising and lowering the arms with the counting ; then count eight, seven, six, five, four, three, two, one, and the movement is over. Observe this rule in all movements. When performing the exercises alone, count mentally and breathe through the nose, not through the mouth. When several persons take the exercise, one person should do the counting.

II. "Attention !" (*a*) Raise the arms to the front, keeping them straight, and at right angles with the body, palms of hands together. (*b*) Spread the arms out and backward, as far as they will go, keeping them parallel with the floor ; then bring them back to *a* and then drop the arms to the first position. Repeat this through sixteen counts, emphasizing movement *b*. Do not strike the palms or legs forcibly.

III. "Attention !" Raise the arms as far above the head as possible, cross the thumbs, keeping the fingers straight, and then bend the body forward at the

waist until the finger-tips touch the floor. Return to the upright position, bringing the hands to the sides. Repeat ten times. During this exercise the legs should be kept perfectly straight. At first one may not be able to touch the floor, but constant practice will limber the back-leg muscles. The slight strain and soreness just back of the knees will soon disappear with regular exercise.

IV. "Attention!" Close the fists tightly. Now twist the arms from the shoulders *in* toward the body; then twist them *out* from the body. Rotate in this way, turning the arms each time as far as they will go. Continue these movements through sixteen counts.

V. "Attention!" Close the hands tightly; then open them, pressing the fingers back as far as they will go. Repeat sixteen counts.

VI. Position as in V. with hands closed tightly. Press up the fists in front as far as they will go; then bring them back. Press them backward in the same way. Repeat sixteen counts. Follow this by pressing the fists out from the legs, through sixteen counts; then describe circles with the closed hand,

using the wrists as pivots, through the same number of counts.

VII. "Attention!" Raise the arms to the sides of the body, parallel with the floor. While in this position make small circles with the arms, using the shoulder-joints as pivots. This exercise may be reversed through the same number of counts.

VIII. "Attention!" Clasp the hands behind the head, the head resting in the palms of the hands. Now bend the body forward, keeping the feet squarely on the floor. Then bend back as far as comfortable, bending the knees and rising on the toes. This is a sort of stretching exercise. Repeat through sixteen counts.

IX. "Attention!" Place the fists on the chest. Now push straight out with the right and return. Repeat sixteen counts. Take the same movement with the left. Alternate; then together. This exercise may be continued by pushing the arms in the same manner out to the sides, straight overhead, and down at the sides. In this exercise the muscles should be as tense as possible, and one should make vigorous thrusts. The use of one-pound wooden dumb-bells will

add variety and interest to this exercise.

X. "Attention!" Bring the shoulders forward as far as possible; then force them as far back as they will go. Repeat this movement through sixteen counts.

XI. "Attention!" Lift the right shoulder as high as possible without raising the left. Raise and lower through sixteen counts. Repeat through sixteen counts. Repeat with left shoulder. Alternate. Finish by lifting both, as in "shrugging" the shoulders, through sixteen counts.

XII. Position as in I., with hands on hips, thumbs behind, fingers in front. (a) Bend the body slowly to the right, bending at the waist, and back to the upright position. Repeat through sixteen counts. (b) Bend to the left in the same way. (c) Alternate the movement, passing smoothly from right to left.

XIII. Start from position XII., but (a) bend forward from the waist to a position parallel with the floor. Resume the erect position. Repeat through sixteen counts. (b) Bend back as far as convenient. (c) Combine the movements, i. e., bend forward then backward through sixteen counts.

XIV. Start with position XII. (*a*) Raise and lower the body on the toes through sixteen counts. (*b*) Repeat on the heels the same number of times. (*c*) Combine, rising first on the toes, then on the heels.

XV. Start with position XII. Take the "knock-knee" position; that is turn the toes in, heels out, keeping the feet flat on the floor. Jump back to the first position, resting on the toes with the heels off the floor. Now start at the first position and jump to "knock-knee," then back again, always resting on the toes. Repeat this movement through sixteen counts.

XVI. Start with position XII. (*a*) Squat half-way to the floor, keeping the feet squarely down, the heels touching the floor, and return to the upright position through sixteen counts. (*b*) Squat as far down as possible, rising on the toes. Return to the upright position. Repeat sixteen times.

XVII. Position as in XII. Squat to "full-squat" position, i. e., as far down as possible. Now, keeping the arms straight, bring them forward palms together. Separate the arms as in Exercise II. (*b*) Bring the palms together again.

Repeat this exercise while balanced on the toes as many times as possible. This is difficult at first, but one may soon learn to enjoy it.

XVIII. Position as in the above exercise. Instead of spreading the arms backward, raise them upward high overhead, and return to the front position. Repeat several times. Rise to the upright position rather than use the hands to keep balanced.

XIX. Stand with the feet one yard apart. Raise the hands high overhead; then bend forward, thrusting the arms down between the legs. Return to the upright position and repeat several times.

XX. Position as in XII. Jump up, spread the legs, come down with the feet a yard or so apart. Jump again, returning the feet to the first position. Repeat sixteen or more times.

XXI. Position as in XII. Rise on the toes; drop to "half squat," this time keeping the heels off the floor; then spring up or jump up as far as possible, returning to the toes. Repeat ten or fifteen times.

XXII. Position as in XII. Raise the right leg to a position parallel with the floor, allowing it to bend at the knee.

Point the toes toward the floor. Return to the first position. Repeat sixteen counts. Take the same movement with the left leg. Alternate.

XXIII. The same movement as XXII., except after the right bent leg has been raised to a position parallel with the floor, raise the lower part of the leg to the same parallel position so that the whole leg is straight out at right angles with the body. Lower to the first position. Repeat through sixteen counts. Take the same exercise with the left leg. Alternate.

XXIV. Stand with the feet about one yard apart. Bend the right knee, letting the weight of the body rest on the right foot, at the same time keeping the left leg straight and perfectly rigid. Now return to the upright position, passing smoothly over to the left, bending the left knee and keeping the right leg rigid. Sway smoothly back and forth from one position to the other through sixteen counts.

During this exercise keep the trunk of the body in an upright position, head erect, eyes forward, not down.

For Strengthening the Lungs

Position as in "Attention!" except rest the hands palms down on the chest,

letting them rise and fall with the respiration.

I. Inhale ; that is, draw in as much air as possible through the nose, not through the mouth. Try to feel that the air is flowing in because you allow it to do so. Inhale and exhale slowly five or six times in succession. One may increase these breathing exercises as he becomes more accustomed to them.

II. Inhale as above while the arms are being raised from the sides to the vertical position as in Exercise I. Exhale while the arms are being lowered slowly to the sides of the legs.

III. Inhale and exhale, raising and lowering the arms from the sides to the vertical position up and down the front of the body. Repeat these movements at least six or eight times.

IV. In preparation for deep breathing first place the clasped hands over the abdomen. Now draw in, then press out the abdominal muscles through sixteen counts. The position of the hands simply shows how much the abdominal muscles move. Remove the hands, taking the position of "Attention!" Now draw the air way down into the lower part of the lungs until the lower cavity

is full; then continue to fill the upper part of the lungs, expanding the chest. Hold a moment. Now exhale slowly through the nose. Repeat slowly four or five times. A man may repeat this exercise several times a day while walking or driving or at work, wherever there is pure air. Stepping out of one's door or to one's window early in the morning for this exercise is a good habit to form. In this breathing exercise be careful not to expand and contract the abdominal walls by *muscular* effort alone. At first muscular effort may be necessary, but one should soon learn to dispense with it.

V. (a) Inhale. Exhale very slowly through the nose. (b) Inhale deeply; form the lips in position to whistle. Exhale through the mouth; whistle, holding one steady tone until all the air has been exhausted. Try to prolong the whistle.

VI. Repeat Exercise V. (above), only instead of whistling sound some reasonably high musical tone, letting the air out very slowly, maintaining the tone as long as possible.

VII. Lie on the back with both hands on the abdomen. Now inhale to

the fullest extent. Observe that the abdominal cavity fills first—or should do so. Exhale. Repeat this several times.

VIII. Lie on the back with the hands at the sides. Raise the arms up over and back of the head; at the same time inhale. Exhale while the arms are being brought down to the first position. Repeat several times.

IX. Stand in the position of "Attention!" Raise both arms up through the front high over the head, filling the lungs at the same time. Now squat as in "full squat," bringing the arms down on the outside of the knees, exhaling as the body goes down. Repeat five or six times.

Floor Exercises

These exercises may be taken on the floor, bed, or couch.

I. (a) Lie flat on the back. In some way have the feet held down. If in bed, place the feet (or one foot) under the foot-board or bedclothes. Now with the arms at the sides sit up and bend as far forward as possible, using only the abdominal muscles. (b) Return to the reclining position slowly, keeping the muscles tense. Repeat the

movement through five, six, or sixteen counts. This may produce dizziness at first. If so, take the movement cautiously, and soon the difficulty will be obviated.

The above may be made difficult by folding the arms across the chest and raising the trunk of the body as before. By folding the hands under the head and raising the body, the exercise is made much harder. One should practise these exercises several times each week. No doubt the abdominal muscles will become sore, but do not stop the exercise. Do a little every day, and very soon the soreness will disappear, and in its place will come a feeling of abdominal strength.

II. Position as in I. (above). Release the feet. (*a*) Lift the right leg to a vertical position, and lower it. Continue this up and down through sixteen counts. (*b*) Lift the left leg in the same manner. (*c*) Lift both legs, counting as in *a*.

III. Position as above. Raise both legs to the vertical position. Now spread the legs, making of them a V shape. Bring both back to the vertical position. Repeat through sixteen counts.

IV. Position as in I. Bring the right knee up close to the abdomen. Clasp it with both hands and pull the knee down on the abdomen eight or ten times in succession. Now straighten out the right knee, and repeat the former exercise with the left knee. Next bring up both knees, pressing them hard as before. This is a valuable exercise for those troubled with constipation. This, with movement I., is most excellent in such cases. The alternating exercise, if taken to break up constipation, should be increased gradually from ten times a day to forty times or more.

V. Lie out flat on the floor resting on the abdomen, arms straight out in front almost touching the ears. Keep the legs stiff and straight out behind, heels and toes together. Now raise the arms and shoulders and legs and toes off of the floor, leaving the body suspended on the abdomen. After holding this position for a moment drop back into an easy position. Repeat this movement at least six or eight times. Later, repeat it about sixteen times.

VI. Remain on the floor. Place the hands palms down on the floor under the shoulders as far from the floor as pos-

sible, the body resting on the floor. Relax and repeat through five or ten counts or until the arms are tired. This may be varied by raising the whole body with the arms, leaving only the toes on the floor. The body will then be resting, when lifted up, on the hands and feet. Then one may lift up his hips, holding the shoulders down. It may still be varied while holding the body up on the hands and toes by lifting one hand and gently striking the breast with it, returning it instantly to the floor. This may be done with first one hand and then the other.

VII. Remain on the floor. Roll over on the right side. Place the right hand palm down under the right shoulder. Place the left hand palm down six or eight inches in front of the right hand. Put the left leg and foot on top of the right leg and foot, the weight resting on the side of the right foot and on the two hands. Now raise the hips and shoulders, emphasizing the hips as high as possible, returning to the floor each time through ten or sixteen counts.

VIII. Position as in VII., except lie on the left side. Repeat Exercise VII. from this position.

IX. Lie on the back with the arms at the sides, legs straight, heels and toes together. Now raise the hips as high as possible, resting the body on the heels and shoulders. Relax and repeat through ten or sixteen counts.

XIII

ENCOURAGEMENT FOR THE AFFLICTED

"Men may rise on stepping-stones
Of their dead selves to higher things."
—*Tennyson.*

THERE are very few men that have not had some unpleasant sexual experiences. With the sad lack of proper instruction by parents and teachers, it is no wonder that so many young men go wrong. I have received hundreds of letters from young men from almost every part of the world, stating that they have drifted into immoral practices through ignorance and the influence of evil companions.

Not many years ago I published a pamphlet calculated to help such men to live pure lives, and from one Western city alone there came two hundred letters from young men that had drifted into that new country hoping in some way to recover from their humiliating and loathsome sexual experiences.

It has been a most satisfying experi-

ence to see some of these men struggle upward into clean habits. Repeatedly I am asked, "Do you know of any man that has recovered from these sad conditions and become clean and noble again?" Thank God, I can say, "*Yes*" to that question.

I have known young men that were on the verge of a suicide's grave, who have taken courage at the last moment, and by faith in God and the application of such rules and suggestions as are given in this book have gradually grown out of their deplorable condition into comparative health and purity.

There is hope for the recovery of every young man that is in earnest and that will exert himself in his own behalf. If a man has grown old in the immoral life, and has worn out his nerve-centres, practically losing the use of his will, there is still hope for him; but when the laws of our being have been continually disregarded for years, it must be understood that much time and patience are required in repairing the wreck and damage. No man that has the least desire to regain control of his body and to become once more a decent man should hesitate to make the attempt. Even if

he fail repeatedly, he should try again and never cease his efforts for complete recovery.

Another question that often bothers many men is that of mental impurity. Long years before they realize the full meaning of lasciviousness they learn to induce mental pictures of gross sensualism solely for sexual pleasure. After a while they awaken to a sense of the enormity of their fault, and desire earnestly to reform, but are pursued night and day by what now seem to be hideous intrusions. To some of these the habit has almost taken the form of mental adultery. Such a consciousness is startling, and many a man has unmercifully condemned himself for this fault. H. Sterling Pomeroy, M.D., has often met with this condition in his practice, and has very helpfully put his conviction in writing. He says, in part, that sometimes the conscientious young man is disturbed by this Scriptural teaching: "He that looketh upon a woman to lust after her hath committed adultery with her already in his heart."

Constant thinking of this condition leads the melancholy youth to the conclusion that it is as well to commit actual

adultery with one as heart adultery with many. Dr. Pomeroy says that it is his firm conviction that many a young man's ruin is brought about in this way. In order to help such a young man out of his plight he says, "It should be clearly understood that in order to commit adultery in the heart the idea must be entertained *as a welcome guest* by the heart, and the intention formed in the mind, so that actual adultery would be attempted if opportunity offered."

Concerning the question as to whether a man suffering from venereal disease can be cured or not, I do not feel competent to declare with certainty. It is said by some physicians that if gonorrhœa is treated in time it may be cured; but all self-treatment is of little avail, and no one but a thoroughly informed medical practitioner is capable of determining whether or not a cure has been effected.

The young man that is unfortunate enough to have the disease should leave no stone unturned in his efforts to be cured. He should, however, avoid all advertising specialists, and refrain from wasting time in using advertised drugs for self-cure. Delay in proper treatment

of this trouble may mean ruin. He should seek the advice of the wisest physician he knows, tell him frankly the whole story of his case, and follow his medical advice assiduously.

It is impossible to say as much for syphilis, for it is the opinion of many of the best physicians that it cannot be cured; but it is also true that there are many remedies known to the medical profession by which relief may be given, and these should be applied as freely as possible.

The diseased man should, of course, use every known agency for cleanliness, seek to prevent the spread of the disease, and thoughtfully protect all innocent persons from exposure. In spite of all that may be said to mitigate it, venereal disease is a terrible thing. The best I can do is *to warn the young man that has never indulged in sexual congress against ever attempting it outside of wedlock.*

The coming generation of men may yet save the purity of our race and prevent the downfall of our manhood by persisting in living clean lives themselves, in maintaining the single standard of morals for both men and women, and

by causing sexology to be taught in the home and in the public school. Let every effort be made to disseminate proper knowledge of the subject.

Any young man not yet tainted with venereal disease, but that has fallen into other less damaging sexual practices, or that may be suffering both physically and mentally from seminal emissions, any such young man, I say, who reads these pages, *if he really dislikes the life he is now leading, is truly sick of it, and has the least desire for something better*, can, if he will, arise from the old life and enter the new.

Faith in God, belief in himself, and a determination to act according to the laws of mental and physical hygiene will bring him through to a new world of life and love. A few scars may be left ; the results of his former life upon others cannot be changed, though in some sense they may be atoned for ; but the changed life is worth the struggle, and the process of overcoming has been the means of making many a man.

*Believe in God ; believe in
yourself ; believe in human-
ity ; believe in the success of*

your undertakings. Fear nothing and no one. Love your work. Work, hope, trust. Keep in touch with the best things. Teach yourself to be practical and sensible. Be master of yourself. You cannot fail.

Part II

The Spiritual Side of the Problem

BY F. B. MEYER

I

A CLEAN LIFE AND ITS COST

HOW happy is the man whose life is clean! He has not forfeited his self-respect. He does not shrink from looking himself squarely in the face. While not bowing as a saint, and freely admitting his need of the divine forgiveness, he is thankful that he has been kept from the repulsive sins which lie heavy on many men, because they have inflicted irretrievable wrong on others. Such a man has nothing to fear from the raking up of his past or the microscopic examination of his record. No quack doctor can blackmail him as the price of secrecy, and no woman can break in on his marriage day with reproaches. A clean life means clear judgment, good health, strength of soul, unflinching courage, the high spirit

and temper that can leap life's fences with a laugh. In the words of Sir Galahad, the clean-living man can say,

"My strength is as the strength of ten,
Because my heart is pure."

A clean life does not imply innocence.
We attribute innocence to a little child, or the young girl, who has been fenced around with the safeguards of a religious home. In the earliest stages of life, the white robe of innocence is very becoming and beautiful ; but it is a doubtful blessing when once the soul has put away other childish things, and started on the world's broad thoroughfares. Surely it is a false modesty and a mistaken kindness that fail to forewarn and forearm the young soul against the perils by which it will soon be threatened. Many a girl would have been saved from a life of shame, many a youth would have never contracted the evil habits that have led to his downfall, if only the mother who had borne or the father who had trained had explained the functions of the body, the perils which life would bring, and the urgent need of watchfulness and prayer.

The innocence of childhood is charm-

ing, but, as the years pass, it should be exchanged for the purity which knows evil to refuse it, and understands the meretricious to avoid it as Joseph did. It is good for the child not to know, but when we step over the threshold of the old home, never to re-enter it, except for a few swift-passing days, we must eat of the tree of the knowledge of good and evil, not by doing evil, but by knowing and choosing the good. Our Lord knew evil by resisting it, as we may. Only be it assumed that lips which the young soul reveres and loves shall be those that impose on it the solemn charge of a stainless purity.

A clean life does not imply that it should be an untempted one. The noblest life of which we have any record was tempted "in all points." On the holy soul of Jesus the whole artillery of evil was directed. To Him the prince of the world came, fully equipped. Is it likely that we shall escape similar attacks, in lower ranges of our nature, who are so much more vulnerable than our Lord? The servant cannot reckon on better treatment than his Master, or the pilgrims of the way than their Leader. In fact, the purer the soul, the more ex-

posed it is to the hatred and opposition of the powers of darkness. That you are more severely tempted than formerly is no reason for supposing that you are deteriorating, but, on the contrary, that you are growing up into the stature of perfect manhood. The higher cliffs of the mountains are the steepest; the tasks of the foremost workers are the hardest; the tumult of the water is most tempestuous, where the river meets the sea. The closer you fight by the Captain's side, the fiercer will be the rain of fire upon your head. Even the bushes that line your pathway down to the edge of the last river will be thronged by the sharpshooters of the foe. There is nothing to complain of in this. When the orchard is pillaged, you know the apples are ripe and juicy; and when burglars break into a house, you may be fairly certain that it contains something worth stealing. Perhaps it is because the soul becomes more sensitive to the approach of evil, and more possessed with the fear of bringing shame on the Master's cause; but, in any case, a perfect storm of temptation is not inconsistent with absolute purity of soul.

A clean life is not merely negative in

its influence. Some men, who manage to pass muster, are preserved from flagrant outbreaks by their environment, the fear of what people may say of them, or a lack of force. They are morally anæmic. They float like jelly-fish on the still waters of a lethargic existence. They haven't energy enough to be either Saul the persecutor or Paul the apostle. Their goodness is of a negative sort, which, if it doesn't do evil, doesn't do good. Not such is the purity of the saints! They are said to be clothed in white robes, but the whiteness is not of snow but fire. When the flame is at its hottest, its red glow becomes white, and this imparted the whiteness to Christ's appearance on the Mount of Transfiguration. Throughout the book of Revelation the whiteness of heaven's glory is the whiteness of incandescent heat. It is positive, assertive, and contagious. Impurity and corruption cannot co-exist along with it. It lays hold of wood, hay, and stubble to their destruction, disintegrates the metal from its dross, and leaps upward bearing on its flames whatever will yield itself to their energy.

Such is a clean life. It not only escapes pollution, as does the eye of the

miner amid his grimmest soils, because washed by tear-water; but it wrestles with whatever defileth, or worketh abomination, or maketh a lie. In a dark vault in the city of London is a strong lead box, and inside that is another, and inside this, yet another; and in this are a few grains of radium, which, if they were exposed, would burn everything within their range. Such is purity. It is positive, antagonistic, full of living energy that destroys evil, as radium is said to destroy excrescences on the skin. Put a perfectly pure soul into the midst of an unclean and corrupt crowd, and its light will prove unbearable. Almost certainly they will seek to crucify it, as the Pharisees crucified Christ. They will not be able to stand its searching, devouring flame. But where men allow the pure beam of a clean life to play on them, it will rid them of the love and grip of passion. The children of God, like God, are a consuming fire.

A Christian man, a lawyer, once told me of a very memorable incident in his own experience. He was articled as a clerk to an influential firm of solicitors, who employed a considerable number of clerks. Their conversation, when they

were together, was highly objectionable and polluting. One morning, a young boy was introduced to the office whose pure face and clear eye bore witness to the sort of home from which he had come, and the disposition which characterized himself. After a while the conversation of the counting-house resumed its usual channels, pouring along its turgid and slimy course. The boy's face flushed and his eyes brimmed with tears.

"What's the matter, young un?" said one of the older men; "do you want your mother?"

This attracted the attention of the head clerk, who kindly inquired if the lad were feeling ill.

"No," said the youngster, "I'm all right; but I wish they wouldn't talk like that; I never heard such talk in our home."

The words seemed to awaken a long-silent chord in the heart of his questioner; and, turning to the rest, he said, "Gentlemen, the lad is right, and I must request you, from this time onward, to refrain from any conversation which is likely to soil the pure mind of a new-comer."

My friend told me that that scene wrought a permanent reformation in the whole place. Here indeed was an atom of divine radium !

A clean life may seem to some a maimed one. Christ said if our right hand should cause us to sin, it must be cut off. Of course, it is best to retain the right hand, in perfect purity and righteousness of life. It is not only a natural, but a most important, asset to the working forces of a successful career. No one has any right to deprive himself of it, unless it becomes a choice between his right hand and his life ; and *then* of course the hand has to go that the latter may be kept.

A skilled mechanic, engaged on a piece of fabric in a factory, by an inadvertence caught his fingers in the machine, and found his arm being drawn in between the mighty rollers. Not a moment was to be lost : he caught up a hatchet lying near, and with a single blow severed his arm at the elbow. He was just in time to save his life. Sometimes in order to keep clean-hearted a man has to make great sacrifices.

A young fellow once came into my vestry with the following difficulty. He

was an artist to the core of his being. Eye, face, and hand bore witness to the artistic temperament. While pursuing his preliminary studies, however, he was obliged, like the rest of his fellow students, to sketch and paint undraped models. The temptation which was thus presented was overwhelming to his excitable nature. He asked me what he should do.

I replied, "Can you not turn your attention to nature or animals?"

"No," said he, "those branches don't appeal to me."

After several inquiries and suggestions I finally said: "Go back to Edinburgh, and spend three days alone with God, fasting from unnecessary food and in prayer. The highest art has been the handmaid of devotion: but if it always leads you to sin, you must abandon it, and work out your life-plan in another direction. Before doing so, however, definitely ask of God what may be His will. A high conception of art, the vision of the divine thought, the veil of purity flung over a child's form of its artless innocence may be given you in such rich measure that all grosser thoughts may become impossible. But if not, and

if still the soul is mastered of sense, there is nothing for you but to abandon your profession. You must cut off your right hand, that you may enter into life maimed."

Some of us, and I class myself with these, are unable to visit certain art-studios, picture-galleries, and halls of statuary, because we cannot keep our souls clean while the eye wanders freely over the canvas or stone. Granted that it may appear weak and foolish, but one must bear with equanimity the taunt of scorn if only one may not contract defilement. "Maimed into life!" To be clean and pure, fit for the vision and service of God, is of more importance than to be a connoisseur of paintings. Some, of course, may be and are quite able to pass through a Pompeian or Neapolitan museum without the slightest taint to their spirit. Others are not so constituted, just as some cannot stand on a dizzy height without their brain's reeling. But surely, in such cases, it is infinitely better to avoid the scenes where the microbes of temptation are more than usually prolific. Where the passages of a mine are full of gas, it is madness to carry lighted lamps.

So with certain books. I well remember on one occasion, when I was about to cross the ocean, a Christian lady brought me a story-book which had obtained a considerable vogue, to beguile the voyage. I thanked her, and thought that it was certain to be harmless, being her gift. Lying in my stateroom I began to read it, but after I had got as far as page 60 I started to my feet, and flung it through the open port-hole, as less likely to hurt the fishes than myself. I suppose the good lady had a tougher cuticle than I had, or that her weak point was in some other direction. Here again a man has sometimes to refuse books which others enjoy, because what may be their meat is his poison. "Maimed into life."

It seems to me also that if a friendship is too profuse in its embracings, if it arouses the sensuous and passionate side of us, it may have to be renounced. The best way out of such a difficulty is to be so strong and pure and resolute that you shall lift your friend and yourself into a more bracing and ennobling atmosphere. This can be done, and has been done in numberless instances. But if the other refuses to acknowledge the wrong that

has been permitted, or to seek the higher cliffs along with you, there is no alternative but to cut off the friendship. "Maimed into life." What shall it profit a man if he gain the whole world of affection and lose his own soul, or his friend's?

But maimed lives are often the strongest and fullest. Notice those words of Christ, "Better to enter into life maimed." Some lay the emphasis on *maimed*, and dwell on their losses, sacrifices, and privations; others, more fitly, lay it on *life*. They refuse to consider the straitness of the gate through which they have to press, because their eyes are ravished by the vision of the Garden of Paradise beyond. True, they are maimed; but through their forfeiture of the lower they gain the higher. By the cross they enter into the everlasting joy. There are great compensations for us all, if we dare to follow the loftiest ideals. As in the physical sphere, it is well known, when a sense or limb is lost, the nervous energy flows with more vigor and thrill through the remaining members, so that the blind excel as musicians, and the dumb are clever with their fingers, so even thus is it with the soul. Surrender

all that impedes your highest life, and its fountains will burst forth in an abundance that will make the desert rejoice and blossom as the rose.

II

THE MEANING OF OUR DAILY FIGHT

WHAT am I? Why am I here? What is the inner reason for the constant struggle which I see around, and find in myself? Such are the questions which force themselves on all of us who think. They sometimes become clamorous for an answer. In the early years we are blithe and gay, life is sweet and fair, kind faces look in on us, the very atmosphere exhilarates and kindles. We suppose that we shall have fair weather for the whole voyage, with calm seas and soft, favoring winds.

Then suddenly and unexpectedly we find ourselves caught in a squall. Tendencies and energies of which we had known almost nothing spring to their feet and begin to assert themselves. Passion and desire, rising at first almost imperceptibly, begin to assail and dog our steps, vehemently insisting on right of way. We stand before the tree with its forbidden fruit, and are tempted to pluck and eat. Voices urge us to risk the

threatened consequences, though they include expulsion from our paradise. The strain of heredity prompts us to adopt courses which were followed years before by hot-blooded ancestors, and we are ensnared in a coil of self-indulging tendencies. As the young gazelle, bounding through the forest glade, suddenly finds itself hurled into the hunter's trap, where it lies writhing and helpless, so our young life in happy mood, at fourteen or fifteen, finds itself caught, trapped, imprisoned in a snarl or coil of temptation.

We have all passed through such experiences. To most of us they came gradually, with no warning note or whirl of alarm. Probably it would have been better if we had been put on our guard. Often on country roads we encounter an announcement, on the approach to a peculiarly dangerous descent: N. B. *This hill is dangerous for cyclists*; and at once the driver slackens speed and grips the brake. So in life it would be well for the older men to warn the younger, and especially for fathers to warn their sons, that the evil day may not find them unprepared; for as a snare it will come on all them that dwell on the face of the earth.

We may be thankful that this testing-time does not arrive till we have become somewhat acclimatized to our earthly environment. It would be too terrible if the conflict began in our guileless childhood, so that there could be no years of happy innocence and simplicity. As life is now arranged, there are at least ten years of comparative immunity from conflict, except in those isolated cases where, through extraneous causes, the passions have awaked at an earlier age. These of course must not be charged on the Creator; they are obviously abnormal and unnatural. For each of us, according to the divine programme, there is an Eden, with angel-forms to ward off the intruder, innocent eyes that do not penetrate the veil, restraining impure suggestions, and hearts that will not conceive evil. With such a memory behind us, we are prepared to fight more vigorously to retain, and translate into practice, the stainless ideals of home and childhood.

But why is it all permitted? The process is a very costly and perplexing one; why must we all pass through it? An answer is suggested from a scientific article published at the time of the diamond scare, when it seemed possible that a

method had been discovered for the manufacture of diamonds. A great scientist declared that while it might be possible to make what looked like diamonds, by the use of chemicals, they would not be worth giving to any one as the abiding memorial of love. In fact, it is not possible for science to secure pressure severe enough or temperature high enough to make the real crystals that are worth a kingdom's purchase. It is only by such processes that the purest diamonds can be produced; and apparently it is not possible for the soul to attain to its rarest perfection except it suffers being tempted, and through much tribulation is finally brought to stand before the Throne.

The fact is that we belong to two worlds. The soul is central. *Above* it is the world of the spirit; *below* it, the world of matter. By the *spirit* the soul reaches up to and touches the spirit-world; while by the *body* it reaches down to and touches the world of matter, which is largely the world of illusion and vanity. The spirit, if I may use the word, is the aëroplane by which we can rise into the unseen and eternal, exploring and navigating it; the body is the grappling-iron by which we can secure our hold on the

seen and material. We are sent into this world to determine and reveal the true quality of the soul. The supreme question for all of us is which way will it tend, up or down, to the spirit-levels above, or to the earth-levels below, to the unseen and eternal or to the seen and transient? Nay, more, the very down-pull of the earth is permitted to drive the soul to grapple more tenaciously to the spiritual. You never know how strongly the limpet will stick to the rock until you begin to pull it away, and you can never realize the energy of the soul till you see it grappling for dear life to the Rock of Ages, which stands in the eternal world beyond mortal ken. Yes, and we never know how real the living Christ is, how willing and able to help, nor the varieties of His help, until we are hard driven by temptation. We should never know of His purity unless we were hard pressed by impurity, nor of His strength unless we experienced mortal weakness, nor of His patient forgiveness but for our failure and sin. The sailor-boy never dreams of the value of the stars till, in his first voyage, he is taught to turn to them for guidance, amid the darkness of a moonless night. All that the soul re-

quires for its deliverance from the power of evil is stored in Christ, as in a great dynamo. We should not realize His wealth or sufficiency of that supply unless we were hard pressed with temptation; but, being pressed and laying hold, His help becomes our permanent possession, and we are lifted in the scale of being to stand upon a new and nobler plane.

I have sometimes wondered if it may be permissible to suppose that the soul existed before it was united to the body at our birth, and asked of God to allow it to be exposed to the keenest ordeals of temptation, in order that it might learn the greatness of Christ, and be driven by the urgency of its need to appropriate His resources. This may not be a true hypothesis, but the experience of life works out as though it were, and it explains many things.

Since this is the meaning of life, let us not despair at the fiery trial through which we are called to pass. It is not too hot. As a mother places her elbow in the water before she puts her baby into it, so God your Father measured the pressure of your peculiar temptations before He permitted them to assail you.

No temptation assails, but that your nature, however sensitive it is, can resist it, and emerge stronger and nobler for the ordeal. It may be that you, my brother, have been hitherto worsted in your fight against impurity, and your repeated falls have robbed you of all hope. You used to go to church and associate with religious people. No day was gladder than Sunday ; no society more agreeable than the society of those that loved God ; no engagements more congenial than those connected with His service. But of late you have dropped away from them all, not without serious misgivings and regrets, but because you felt that you were not able to live up to Christian ideals. You have failed and failed again. Evil habits have held you as in a vise. You have fallen, repented, and sought forgiveness, not once or twice, but dozens of times, until you have felt ashamed to go again to the Saviour. You have come to the conclusion that religion cannot be for you. It may be suited to other and colder temperaments, but for you it is a failure. You admire its ideals, but they mock you. You envy its happy servants, but you are destined to be a fugitive and vagabond, beyond its pale.

At least you will not add hypocrisy to all your other sins, and therefore you have withdrawn from all religious associations, and abandoned yourself to the drift around you; and your life is becoming sterile and barren, a great howling wilderness of misery and discontent.

But you are absolutely mistaken. Your temptations were intended not for your undoing, but your strengthening and perfecting. Temptations are not in themselves sin. God intended them as stepping-stones, not as stumbling-blocks. You are a little child learning to walk, and these experiences, like those of the child, will help to put you on the right lines, if you will but take them rightly. Instead of abandoning your ideals, take them up again, and dare to believe that victory is awaiting you in the living Saviour, who is able to keep you even from stumbling, and present you faultless before the throne of His glory with exceeding joy.

Let us again ponder the teaching of Scripture. There hath no temptation taken you but such as man can bear: and God is faithful, who will not suffer you to be tempted above that ye are able. With the temptation He will also

make the way of escape, that ye may be able to endure it. The Lord knoweth how to deliver the godly out of temptation. His divine power hath granted unto us all things that pertain unto life and godliness through the knowledge of Christ. He hath granted unto us His precious and exceeding great promises, that through these ye may become partakers of the divine nature, having escaped from the corruption that is in the world by lust.¹ If these early Christians escaped, is there not an escape for us? If they were inoculated with a divine nature that was not vulnerable to germs of evil, cannot we be? If they came out of the great tribulation, with robes washed white in the blood of the Lamb, may not we? If God delivered them out of temptation, surely He will do as much for ourselves!

This is the will of God, even our sanctification, and that we should abstain from uncleanness, and that each one of us should know how to possess himself of his own vessel in sanctification and honor, not in the passion of lust. Evidently then "the vessel" is our private

¹ 1 Cor. 10:13; 2 Pet. 2:9; 1:3, 4; 1 Thess. 4:3, 4; 5:23.

member, or at least our body. Is it not certain that a divine purpose is working for our purity and cleanliness of life? God has called us, says the apostle, not for uncleanness, but in sanctification. He waits to sanctify us wholly, so that our spirit, soul, and body may be preserved entire, without blame, until the coming of our Lord Jesus Christ. He has called us to such a life; surely, then, His faithfulness and consistency demand that He should enable us to be all that He has called us to be. You are mistaken, therefore, when you turn away from religion because not able to realize your ideals. Christ has come for this very purpose, to give you the loftiest ideals, and then through the pressure of failure to drive you to explore and employ His grace, which awaits your apprehending.

Colonel Gardiner, up to the time of his conversion, lived a most immoral life of passionate self-indulgence. But, as he tells us, from the moment he cast himself at the feet of Christ, and claimed His saving grace, he was so entirely and instantly delivered that he was never afterward conscious of evil desire. A blessed change passed upon him, like that de-

scribed by the apostle: Be not deceived; neither fornicators, nor idolaters, nor effeminate, nor abusers of themselves with men . . . shall inherit the kingdom of God: *and such were some of you*; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God (1 Cor. 6:9-11).

Lord Tennyson tells us, in "The Idylls of the King," that till Arthur came, all through the land,

"There grew great tracts of wilderness,
Wherein the beast was ever more and more,
But man was less and less,"

But when Arthur came,

"He drave
The heathen; after, slew the beast, and felled
The forest, letting in the sun, and made
Broad pathways for the hunter and the knight,
And so returned."

"Wherein the beast was ever more and more." Is not that the portraiture of your life? Like Isaiah's picture of Babylon, your heart has been full of doleful creatures, and of satyrs calling to their mates; but all that may be altered, if you will but crown Christ King. He will drive out the beast, and will build the waste places, the desolations of

many generations. And they shall say :
“ This land that was desolate is become
like the Garden of Eden, and the waste
and desolate and ruined cities are fortified
and inhabited : and the people round
about you shall know that I, the Lord,
rebuild the ruins, and plant what was
desolate. I, the Lord, have spoken it,
and I will do it.”

III

WHAT, THEN, SHOULD WE DO?

I. Mind Your Thoughts

THINK of your heart as an art gallery, for exhibition in which a number of artists are always at work. These artists are the thoughts which are constantly flashing through your mind. Each thought brings some impression which it wants to fix on the walls or station along the corridors. What a crowding and trampling and bustling there is in the big outer court of the soul, as all these artists keep rushing up moment after moment with their impressionist sketches for acceptance or rejection!

Some of these thought-artists remind us of the devout monk, Fra Angelico, who lived in a perpetual atmosphere of love, joy, and harmony, and was able with inimitable beauty and delicacy to depict angelic beings. The pictures that these bring are admirable and should be welcomed, and placed in the great saloon of consciousness, where the mind may always behold and dwell on them. How

erect and graceful the pose! how pure the form! how imperishable the never-fading colors! how uplifting and salutary the vision! We may say of them with Tennyson :

“ O all things fair to sate my various eyes !
O shapes and lines that please me well !
O silent faces of the Great and Wise,
My gods, with whom I dwell ! ”

There is a yet nobler set of conceptions : the vision of our mother, sister, or friend ; the portrait of some pure and saintly man ; the memory of some high deed of chastity, as of Joseph, who tore himself away from bewitching temptation ; and, nobler than them all, the figure of our Lord, delineated by the Evangelists, fairer than the sons of men, every feature eloquent with purity, peace, and beauty, and all the pure marble irradiated with a soft, celestial halo. All these may well be accepted by our consciousness, and ranged on the walls or along the corridors of the heart, so that we may have every inducement to think on whatsoever things are true, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, and whatsoever things are of good report.

But other thought-artists are constantly endeavoring to foist on us their sketches. These are lewd and filthy, reproductions of dirty stories, unclean allusions, obscene things which we have heard or seen. There is no reason why we should admit these. It is not wise even to pack them away in drawers or keep them in our deep cellars, lest at any time some sudden impulse should lead us to snatch them from their hiding-places and place them in the central hall. Let us not permit these foul artists to intrude with their evil designs. Let us give them no license even to exhibit their wares. Let us forbid them to come within the furthest confines of the house of our soul. As a man thinks, so is he. The impression leads to the desire; the desire awakes passion; the passion incites to act; the act multiplies itself in habit; habit makes character, and character, destiny.

The images we hold in our thoughts, which we harbor, and which we allow to remain there, are constantly working themselves into the texture of our subconscious nature, so as to repeat themselves in act and life. One dare not, therefore, think much about evil, even

for the well-meant purpose of resisting and overcoming it. The more space we give to it in our thoughts, the more real it becomes, and familiar, and insistent. Don't seek merely to *suppress*; go further, and *displace*. Don't be negative, dare to be positive. Fight the good fight, not merely by refusing the worse, but by affirming the better. One of the greatest words of Christ is that which He spoke about faith, "*He shall have whatsoever he saith.*"

In earlier days, in my own fight to be pure, I often failed; because I looked at the foul form of my antagonist, as I endeavored to overthrow it. But the very aspect of it, like the Gorgon-head of the fable, destroyed me. Now, when the bad thought comes, I meet and displace it by the good thought, by the thought of my mother, by the thought of a dear and noble friend, by the contemplation of our Lord. When the photographer desires to destroy an unseemly impression, he exposes it to the light; and whenever the foul thought flashes over you for a second of time, turn instantly to the Christ above and beyond it.

You say that you forget to look. Ah, that is because you have not yet made

Christ your supreme Master. Had you done so, you would have looked at each bad thing as it affected and hurt His holy nature. And, also, you have not learned to intrust the Holy Spirit with the keeping of your thoughts. You remember that the apostle speaks of every thought's being brought into captivity to the obedience of Christ (2 Cor. 10: 5). But only an external power can do this for any of us—the power of the Holy Spirit. This is according to the inimitable words of the Collect, "Cleanse, O Lord, we beseech Thee, the thoughts of our hearts by the inspiration of Thy Holy Spirit, that we may perfectly love Thee, and worthily magnify Thy holy name."

We have no right to leave the gates of our souls open for every rash intruder to enter. Should we do so with the doors of our homes? If we did, there would be ample reason to repent it. How many evil things would be introduced by beggars and tramps, and how many good things stolen! Without knowing it, we might be harboring anarchists and assassins, who would incite our children or servants to enormous crimes. But it is equally, nay, more, foolish to allow un-

challenged thoughts to pass in and out of the portal of the soul. Take care lest you admit an incendiary, who will lay a secret train of powder along which the spark may travel, to shatter the peace of your soul for all coming time.

Let us then commit our souls, i. e., our thoughts, to the custody of our faithful Creator. He looks on our hearts. Every thought and intention lies naked and open to Him. He is aware of the insidious approach of the tempter. He knows your weakness, the instability of your purposes, the feebleness of your resolution. And He is able to keep that which you may commit to Him, not only against that day when He shall appear to give every man his reward for the deeds done in the body, but against every day as it comes. Meet every suggestion of failure by saying triumphantly, "God *is* ; God is able ; God is able to save ; God is able to save *me* ; God is able to save me to the uttermost ; He is as willing as He is able, and He does save me *now*."

II. Yield Yourself Unreservedly to Christ

A gentleman visited a friend of mine the other day to ask the secret of his joyous religious life. He said : " I have

been watching you carefully, and am certain that you have something which I don't possess. What is it?" My friend asked, first, if he were trusting in Jesus to forgive his sins and save him unto eternal life, and found that he had been doing so for a long time, though without conscious joy or power.

"Look here," he said; "when you enter a store to buy an article, of course, when you have paid for it, it is yours. But something more has to be done; it must be handed over to you, the purchaser. So with your life. When Jesus died on the cross, He purchased you for His own possession, that you might be for Him, and for Him only. You are therefore His by purchase; but probably you have never handed yourself over to Him, for Him to make what use of you He will. You *are* His, but you have never acknowledged His proprietorship, or yielded Him the rights over His own property."

"I see it," replied his friend, and went away to complete the transaction.

Is this not where you have failed? It was so in my own case. For many years I could not understand the cause of my failures. I would sometimes roll on the

very carpet of my room in the agony of despair. The one thing that saved me from desperation was my belief in the forgiving love of Christ, that would never let me go; but I longed for more, I longed to be pure. Then from the lips of C. T. Studd I received the word which became the talisman of victory, "It is not enough to trust Christ to forgive you, you must make Him King." That was the turning-point with me; I made Him King.

But as I knelt to crown Him Lord of my life, He suddenly turned His searchlight on my soul, and showed me a door there, in one of the lower recesses, hidden from view, of which I kept the secret key. He asked for that key. I offered Him my whole bunch of keys instead; but He gave them back, saying that they were nothing to Him so long as that one was retained.

Then began a great struggle. A bitter, cynical voice within me urged me to keep the key in my possession, and I clutched it in my grasp. Then the figure of Christ seemed to recede. He was evidently about to depart. I called Him back, and finally told Him that though I couldn't give, I was willing for Him to take.

Holding the key in my clinched hand, I said : " I am not willing, but I am willing to be made willing. Take this from my fingers, lifting them one by one, as my father used to do in boyhood's games years ago." He did as I asked, took the key, went to the cupboard, threw open the door, and flashed His light upon the floor. Ah, I knew what He would find ; there was something there which I had long been unhappy about, and had felt that it must be parted with sooner or later. Shame mounted to my cheeks when His eyes shone through the cellar ; and there was a momentary pang as He carried the accursed thing forth into the light and cast it into the gulf of utter oblivion. Yet I was really glad ; and I have been thankful ever since.

All the prognostications of evil and sorrow that were whispered in my heart have failed. None of them have been realized. The pain and sorrow have arisen whenever I have tried to resume possession of that key, but not so long as it has remained in the dear Master's hand.

It is easy to understand why He was so insistent. Suppose a physician should be paid—as men of his profession are

paid in China—to keep a family absolutely free from disease. Before he undertook the charge, could he not demand that every drain, cesspool, and sink in the dwelling should be handed over and intrusted to his inspection? Any small chink or hole in any of them might become the avenue by which disease would poison the inmates. Each of them must therefore be watched and trapped, lest it should invalidate the physician's skill. So with the inner life. If there should be one closed cupboard, it might become the cause of the soul's undoing, because of its secret connection with the sources of contamination and corruption.

Suppose that I were to ask a house-keeper to see that no moth entered my home, to the injury of the woollen goods or the furniture, might she not fairly ask that every closet and cupboard should be placed under her control, because, however painstaking her care over the household, it might all be neutralized by a moth-eaten blanket stowed away in some obscure receptacle that was closed against her intrusion? So the Lord Jesus cannot keep us pure from the taint of the world's corruption, unless our

entire nature, with all its doors and avenues, is handed over to Him. The government in all things must be upon *His* shoulders, whose name is called Wonderful, Counsellor, the Mighty God, the Everlasting Father, and the Prince of Peace.

Will you not here and now make that surrender? If you cannot *give*, ask Him to *take*. If you cannot move to Him, ask Him to come where you are. If you are not willing, ask Him to make you so, and then, believing that He is working in you to will and to do, step out and walk on the water.

Throughout Scripture our Lord is always described as Prince and Saviour. The Saviourship is always secondary to the Princeship. "Rejoice, O daughter of Zion," the prophet cries; "thy King cometh unto thee, having salvation." "He is exalted," said the apostle, "to be a Prince and a Saviour, to give repentance and remission." "First King of righteousness and then King of peace." The secret of the weakness of much of the religion around is to be found in this direction. Too many are willing to get all they can out of Christ, without conceding the claims of Christ. They do not

admit Him to the throne-room of their nature. They do not seat Him on the throne. They are vociferous in singing, "Crown Him, crown Him"; but they have never crowned Him for themselves, have never said, "Thou art worthy to receive riches and glory and power from my life, for Thou wast slain and hast redeemed me to God." Depend upon it that full salvation depends on placing the crown of your life on the head which was once bedewed with the sweat of blood and encircled by the crown of thorns.

III. You Must Be Christ-Possessed

The apostle said that he prayed that his converts might be strengthened with might by the spirit of Christ in the inner man, so that Christ might dwell deep in their hearts. This was his own happy experience, for he tells us that Christ lived in him, and that the life he lived in the flesh was a life of faith in the Son of God. It is meant also to be the universal experience of those who have passed from death to life, to whom God desires to make known what is the riches of the glory of this mystery, which is Christ in you, the hope of glory.¹

¹ Eph. 3 : 17 ; Gal. 2 : 20 ; Col. 1 : 27.

Christ is in our hearts by the Holy Spirit, as the sun is reflected in the pupil of a child's eye by its beam or shaft of light. Let us open our hearts, then, to receive the Holy Spirit into their deepest depths. Our Lord said, "He dwelleth with you and shall be in you," and the apostle compared our nature to a temple of His indwelling: "Know ye not," he said, "that your body is the temple of the Holy Spirit, which is in you?"

Yes, the Holy Spirit *is* in you. He is there as a tiny spark of the Godhead; but do not be satisfied with this; open your whole being to Him daily, that He may fill every cavity of your nature as the air fills the deepest cavity of your lungs, when you take a prolonged, deep breath. I have found it very helpful, when I awake in the morning, to lie on my back and inhale seven or eight long, deep breaths, so that my lungs become filled to their fullest capacity. While doing this, I say, "Thou, O Holy Spirit, art in me; but I long that Thou shouldest fill me: I do now receive Thee: Thou art filling me with strength and purity, with life, light, and love." To dare to say, "Thou art in me, fill me"; or to say, "Rise up,

thou living fountain ; rise to all eternity," is a wholesome exercise. Whenever, after this, temptation comes, it finds the heart already full. As the air forced from the air-pump into the diving-bell makes it impossible for the water to find an entrance, so the bad cannot secure a foothold in the heart already pre-occupied and garrisoned with good.

Pre-occupation is the true way of resisting temptation. We are all familiar with the modern theory of the spread of disease. The air teems with minute organisms, which settle in weakened constitutions and breed enormously. There are two ways of combating the depredations of the microbe : first, to avoid all contact ; and second, to maintain such buoyant health that the white corpuscles of the blood may successfully build themselves as an imprisoning wall and render any intruder harmless. Keep your blood pure and healthy, and it will certainly render the system immune to contagion and infection.

But is not this a parable of the true conditions for securing immunity from the corruption that is in the world through lust ? Its spores float in every atmosphere, and lie hid in the conversations

we overhear and the literature we handle. To avoid them we must go outside the world. But they will be absolutely harmless for all whose spiritual and moral health is well maintained by feeding on the bread of truth and inhaling the pure ozone of the kingdom of God. Those who are spiritually anæmic, whose constitution is emaciated and underfed, whose breathing is imperfect, whose blood is poor, cannot resist temptation; but wherever there is spiritual health we need not fear the pestilence that walketh in darkness or the destruction that wasteth at noonday. A thousand may fall at our side, and ten thousand at our right hand, but it shall not come nigh us.

In the days of the influenza epidemic two nostrums were offered to the public. We were advised to saturate our clothes with eucalyptus, and to nourish our constitutions with beef-juice. Each has its analogue in the spiritual life. On the one hand we should live in the Spirit and walk in the Spirit, for the Spirit lusts against the flesh, as the eucalyptus against the microbes, so that it cannot do as otherwise it would. Live in the Spirit, and you shall not fulfil the lusts of the flesh. On the other hand, we must

feed well on the Word of God. Christ tells us that He is the living bread by which a man may live and not die. It is as we eat and drink of the rich provision of our Father's house that sin gets no hold upon us. We are strong where others are weak, healthy where others are anæmic, rejoicing where others are full of murmuring and complaint. Beneath our feet is the adder, and around our brows the crown of victory through Him who loves us with an untiring and inexhaustible pity.

IV. Believe in His Restoring Grace

If any should be overtaken in a fault, said the apostle, the spiritual ones must *restore* such an one in the spirit of meekness, considering themselves, lest they also should be tempted (Gal. 6: 1-4). But if it is incumbent on the servants to restore one another, it must be still more incumbent on our Master, Christ. We may surely believe that He will not only forgive, but restore us, i. e., that He will put us back in the place where we stood before we fell.

When we were at school, for some misdemeanor our teacher might send us down to the bottom of our class, and it

would take us weeks to work our way back to the old place. But, in the school of grace, directly we confess and put away our sin our Master restores us to the old place, treats us in the old manner, makes no mention of what has taken place, except that He is more kind than before, as when He said thrice over to Peter, "Lovest thou me?" and gave the thrice-repeated injunction to feed His flock. It is not sin that excludes us from the grace of God, but our failure to believe in the extraordinary love which refuses to desert us, or disown us, because of our sins.

What a comfort it is to remember that the Master bade Peter to forgive his brother "unto seventy times seven"! Will *He* do less? Will He fall beneath His own standard? Nay, will He not do infinitely more, beyond all the limits of human patience? Will He not go after the straying sheep until He finds it, and brings it back on His shoulders? Look to Him to bring you back, again and again.

If ever you fall (and there is no reason that you should), fall *up* and not *down*; with your eyes still fixed on your ideal, and your sin-stained face still toward

your Lord. Do not wait for the passion to cool; do not defer confession for a single moment; do not think that matters will be improved by delay: but there and then, while the passion is still hot, turn to Him with confession and faith, dare to trust Him, insist on standing in His presence though clad in filthy garments; and you will hear Him say, "Take from off him the filthy garments"; and to you He will say, "Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with rich apparel." Then they shall set a fair mitre upon thy head, and clothe thee with change of garments. "Blessed are they that wash their robes, that they may enter in through the gates into the city" (Zech. 3; Rev. 22: 14).

It might seem that all this love of God, so radiantly and plenteously bestowed, might make us careless. Why need we be heedful against sin, if His forgiveness is so free and immediate?

They who reason thus fail to understand the very elements of the new life. It is not as they think. On the contrary, there is nothing in all human experience which is a more certain alembic or purgative of evil than love, which

hopes, bears, and believes all things, until it wins the wanderer and prodigal back into the warm embrace of the Father's heart and the Father's home. There *abideth* faith, hope, love; these three; but the greatest of these is love.

IV

SOME FURTHER HINTS

Reverence your body. We are taught that it is the temple of the Holy Ghost. I like to carry out in thought that analogy, on the lines of the olden tabernacle or temple. These consisted of three divisions. The inner shrine, called the Holy of Holies, was divided from the outer by a heavy veil, which no mortal hand but the high priest's might withdraw; and in the interior, between the forms of bending cherubim, shone the Shekinah, a mysterious holy light, the emblem of the divine presence. The outer shrine, called the Holy Place, contained the candlestick, incense-altar, and table of showbread, and was the scene of priestly ministry. Four heavy curtains were cast over these shrines, but even these were sometimes penetrated by the overflowing glory. A spacious outer court included the whole structure, containing altar, laver, and various other of the apparatus of worship. That central shrine, with candlestick, table, altar, and priestly ministry, is surely emblem-

atic of the soul, which is the seat of our own individuality. On the one hand, it opens into the spirit, with the divine light of the divine Indwelling; and on the other into the body, which, so to speak, is the outer court. But as of old the worshippers trod that court with holy awe, so should we reverence and respect our bodies. "No man hates his own flesh, but nourishes and cherishes it, as the Lord the church."

The proper treatment of the body will greatly assist us in the inward fight. It should be the object of daily careful cleansing; if possible, by the cold bath, and if that is not possible, by a cold sponge. Careful attention should be paid to the daily riddance of waste products. A few daily gymnastic exercises are invaluable. The utmost care should be exercised to partake of only nutritious and health-giving food, avoiding highly seasoned articles, and abstaining from all alcohol. Always give the preference to farinaceous foods, fruit, and fish or the lighter kinds of meat. A glass of pure cold water is admirable, when taken about half an hour before meals. We may thus rinse out the system.

But, after all, the most important mat-

ter is to beware of exciting the body. Do not exhibit your body before a full-length looking-glass ; do not needlessly expose your private parts to your own gaze ; do not handle them in your sleep or in bed. Be careful to remember that, at the most, you are the custodian of the divine abiding-place. And even when marriage becomes possible, never allow yourself to dwell on the physical aspect of it. Remember that then the same reverence must be realized, not now of one, but of two ; that the physical is only the sacrament of the spiritual, which is far and away the more momentous ; and that liberty can never mean license, except at the expense of its forfeiture. Jeremy Taylor urges that even the marriage act should be veiled beneath the shadow of darkness, that nothing should be allowed to exaggerate the carnal and outward.

Take heed of latent germs. Sometimes, so I have been told, a germ of disease may remain latent in our physical organism for months and years, waiting for a favorable combination of circumstances, in which it shall suddenly burst out into fatal manifestation. This is certainly true in our spiritual experience. A look from an evil eye, which

you may have reciprocated ; a passing glimpse at a paragraph in the newspaper or the picture on the wall ; an unchidden desire ; an unseemly anecdote or joke—any of these may inoculate you with some tiny microbe of evil, apparently too slight to notice. We do not confess it, do not seek the cleansing of the blood of Christ, do not submit ourselves to the aseptic treatment of the divine Spirit, and as the result of leaving it to work its will we presently discover that our blood has become hot or our vision obscured, that thoughts of an impure nature are breeding fast, and that we are being borne almost irresistibly to the brink of the rapids. Only the vigorous handling of ourselves will stop a catastrophe then, and even that will not always avail.

There is nothing for it but to be always on the watch, always merciless to one's self, always turning in horror and at once to the divine Redeemer. These words of Newman are often on my lips :

“ Wash Thou my smarting wounds and hot
In the pure freshness of Thy grace,
Till tears start forth the past to blot,
And gladness fill Thy holy place ;

“ Till I obtain Thy full behest,
Shun the world's touch and tainted breath,
Joy in what highest is and best,
And learn the spell that baffles death.”

Be chivalrous to all women. Even though a woman be fallen, she is a woman and hers is the nature that your mother had. The womanhood that bore you surely has some claims, even though it be tarnished and defaced. The lost coin is still a coin. I have a theory also, that while men sin by what is worst in them, women sin by the best. It is because they love so absolutely, and that to them love means self-giving to the uttermost. It is because they trust those to whom they give themselves so implicitly. It is because they idealize their lovers with so great a glow of heroism that in rough and ordinary natures they discern kings, prophets, and saints. For such reasons as these it is that women will fling the very jewel of their honor at men's feet. And because they have done it, shall we despise them? Shall we not rather be ashamed of our sex that has been so heedless, and trampled the rare gift underfoot?

A mother, desiring to guard her son against the perils of the great city, bade him always take off his hat to any woman who might accost him in the streets. On a fallen woman's doing this he saluted her as though she were the

highest lady of the land. This so abashed her that she burst into a flood of tears, and through these she passed to a new life. That he did not despise her, as all other men did, was a revelation of what she might become, and she became it.

I know perfectly well that the fault is not all on our side. The race is never free from Delilahs and Vivians. Women can stand much more physical excitement in embracings and such like than men can. What a man cannot endure without being swept off his feet into hideous sin a woman can bear without realizing the temptation or the peril. It is therefore our bounden duty not to go all lengths to which the siren may entice us, but like Joseph to flee from the place. If once a man and a woman have fallen together, there is an added peril that they will do the same again, and yet again. Vows and protestations will not build the broken wall as solid as before. In most cases, it will be necessary to part company as the only way of regaining the lost consciousness of rectitude.

I never can forget one young man's coming to me after hearing me preach

twice on the previous Sunday. On the Saturday he had taken his first walk with a fallen girl. They had loitered along a wooded stream with its many opportunities of seclusion. There had been no criminal intercourse, but there had been dangerous dalliance; and the next step could hardly have been so simple. Mercifully he was brought to that place of worship. The sermons led him to see the eddying depths to the brink of which he had come, and he started back in horror. He came to me for help, and I led him to find the help of Christ, who is the sure safeguard and standby of the tempted soul. Since then he has persevered, and can be numbered among those who have overcome by the blood of the Lamb and the word of their testimony.

Never think of a woman impurely. If the bad thought comes, don't let it alight, don't allow it to settle. Drive it off, as Abraham drove away the birds that sought to descend on his sacrifice. Replace the bad by the good. Think instantly of Raphael's Madonna, of your own dear mother, or of Christ. Let the hideous and evil fancies be obliterated by the holy and divine. Avoid all shows,

shop-windows, pictures, or music-halls where you come in contact with the sensuous side of womanhood ; but take all opportunity of knowing her glorious nature as revealed for instance in the writings of Mrs. Browning. Was anything of the sort ever written finer than the " Portuguese Sonnets " ?

In handling a woman's person be very careful. Even in courting you must be watchful lest you overstep the mark. The stream gets rapidly swifter and the banks more shelving ; you may be out of your depth before you know. That is why, speaking for myself, dancing was always an impossible diversion. That close contact with a woman's person, however pure she may be, especially when she is habited in a ball-dress, cannot be otherwise than a vehement temptation to some of us. Of course dancers deny that it is such, or should be such ; but I have met many men who feel as I have put it. All things may be lawful, but not all things are expedient. All things are lawful, but we must not be brought under the power of any, and must not cast a stumbling-block or an occasion to fall in another's way.

The Golden Rule for all men in their treatment of the other sex is to behave toward each woman as they would wish that other men should behave toward their sister, wife, or sweetheart under similar circumstances. Let us never forget the action of our Lord, who, when a woman was brought to Him that had been taken in the very act of sin, stooped down and wrote on the ground, as though His face were covered by burning blushes, first for the woman's sake, and then for those who sought to make so terrible a sin the occasion of a bitter attack upon Himself.

Remember the power of the upward glance. Look up to the face of Christ for succor. Your help is in the Lord, who made heaven and earth ; He keepeth thee ; He will not suffer thy foot to be moved ; He will give thee power to tread on all the power of the enemy, and nothing shall by any means hurt thee. Thou shalt tread on the lion and adder ; the young lion and dragon thou shalt trample underfoot. The only condition of victory is faith. This is the victory that overcometh, even our faith. Who is he that overcometh, except he that believeth that Jesus Christ is the Son of God,

and that He is able to save to the uttermost ?

Faith brings the soul to the cross, and bids it behold the dying Saviour, who bore its sins in His own body on the tree. There the assurance of forgiveness is written in blood—the blood of the Redeemer. One look at that cross with its burden of the world's sin is enough to assure us of the remission of all that is past, even as the Lord foretold when at the Table He said, " My blood is shed for the many,"—i. e., for the vast multitudes of the human family—for the remission of sin (Matt. 26 : 28 ; Acts 13 : 38, 39).

" In my place condemned He stood,
Sealed my pardon with His blood,
Reconciled my soul to God.
Hallelujah ! What a Saviour ! "

Faith applies to the soul the precious blood of Christ, that cleanseth as a disinfectant from all sin. There is nothing which so effectively produces inward purity as forgiveness based upon the sacrifice of Calvary. The readiness with which the penitent and believing heart can obtain forgiveness does not conduce to sin, but begets a holy fear that causes sin to become increasingly abhorrent.

Faith hands over to Christ, instantly,

and as soon as she is aware of their approach, all the evil suggestions of the wicked one. While his darts are flaming through the air, and before they reach the soul, Faith catches them on her shield. When the sooty hand is reached out to soil her white flower, Faith interposes the protective covering of the purity of Christ. To hand over to Jesus every temptation that threatens, every evil desire, every haunting fancy, this is victory and rest.

Better than all, Faith appropriates the purity of Christ. In the hour of temptation she lifts her thought and prayer to Him, claiming that His purity should so fill the heart with heat and light that there shall be no foothold or corner left for impurity. Faith appropriates Christ for her purity. This is her battle-cry: "Thy purity, Lord Jesus; Thy purity, *now.*"

It has been discovered that no bacillus can withstand sunlight; and certainly when the heart is perfectly filled with the presence of Christ through the abundant infilling of the Holy Spirit, no impurity can live in it. The darkness cannot co-exist with the light. Let the light in, and the darkness needs no other

method of expurgation. When once the refining fire has been lighted in the heart, purity will become as natural as breathing to a man and laughter to a child.

Once more, *watch and pray*. Always remember that you are in an enemy's country, and that one of the sure signs of his approach is the false sense of security. The tempter is never so near as when he assures us that we are getting beyond his power, and that there is no special need for watching unto prayer. The morning of the evil day generally breaks with some such assurance of "Peace, peace." Ah! young soldier, there can be no peace while you are outside that city into which nothing enters that defileth, or worketh abomination, or maketh a lie. To the end, having done all, *stand*; WATCH AND PRAY.

THE END

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HELP FOR THE TEMPTED

A Book by AMOS R. WELLS

*Editorial Secretary of the United Society of
Christian Endeavor*

This is a book for the encouragement, strengthening, and guidance of all that are fighting against temptations to intemperance, licentiousness, and other insidious perils. The book has been translated into Spanish and into Chinese. The India Y. M. C. A. has published a large edition for sale in that empire. The English edition is published in London, with an enthusiastic introduction by Rev. F. B. Meyer.

A list of the titles of the twenty chapters of the book will give an idea of its contents:—

Help from Confidence.	Help from Heaven.
Help from a Mastered Mind.	Help from Human Dignity.
Help from a full Mind.	Help from Vigilance.
Help from Christ's Presence.	Help from the Atonement.
Help from the Thought of Eternity.	Help from the Bible.
Help from Mortification.	Help from Prayer.
Help from Widened Interests.	Help from Out-of-Doors.
Help from a Vigorous Body.	Help from Recreation.
Help from Hell.	Help from Confession.
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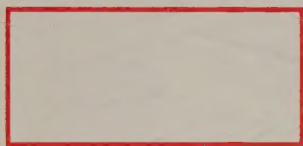
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